

A
DISSERTATION
Concerning the
Future Conversion
OF THE
Jewish Nation.

Answering the Objections of the Reverend and
Learned Mr. Baxter, Dr. Lightfoot, and others.
With an Enquiry into the first Resurrection.

By INCREASE MATHER, President
of *Harvard-Colledge*, at *Cambridge*, in
New-England.

*Hear the Word of the Lord, O ye Nations, and declare it
in the Isles afar off, and say, He that scattered Israel
will gather him, Jer. 31. 10.*

L O N D O N :

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The Epistle Dedicatory.

To the Right Worshipful Sir **J O H N**
HARTOPP, Kt. and Baronet.

I Do not remember that when I was happy in a frequent Conversation with You, during my Four Years Abode in London, that ever we discoursed concerning the Subjects in the following Dissertation treated on. Nor do I know what Your Judgment, or particular Sentiments, as to these Contemplations, may be. Nevertheless, I know that God hath adorned You with singular Learning, and that You are well able to pass a Judgment on Controversies of this Nature: And I am willing that what I have written should come under Your Censure. Nor have I any other way than by this Dedication, to manifest that no Distance of Place can remove out of my Heart the grateful Sense which I have of the many Favours I received from You whilst with You.

I earnestly pray that the Blessings of Heaven may descend upon Your Person, and upon Your Virtuous Consort, whom the Lord hath made to be a Pattern of Humility and real Piety, and upon the many hopeful Branches of Your Family, who are the Children of many Prayers, and the Posterity of Ancestors eminent for Religion: Most of them cannot but have some Remembrance of their Excellent and Honourable Grandfather, than whom I have scarce known a more Heavenly Soul upon Earth.

Whether I shall see You again in this World is uncertain; however the Providence of our Lord Jesus Christ shall order that Matter, I hope (as Dr. Usher said of Mr. Mede) we shall meet in Resurrectione primâ. I remain

Boston, N. E. Nov.
29. 1695.

Right Worshipful S I R,

Yours ever to serve,

A 2

INCREASE MATHER

The Doctrine of the JEWS CONVERSION vindicated.

CHAP. I.

The Doctrine of the Jews Conversion no New or Singular Opinion. Who have opposed it. Mr. Baxter's great Worth acknowledged. Why to be answered. His Arguments against a National Conversion of the Jews summarily rehearsed.

THAT a General Conversion of the Israelitish Nation, is according to the Scriptures to be expected in the latter Ages of the World, is nothing but what Christians in all Ages have believed. So the *Ancients* (Fathers as they are called) who lived towards the Primitive Times. So the Schoolmen in the dark Days of *Popery*. So the chief Reformers in this and the last Century, all which I have elsewhere made to appear, and therefore shall not again mention the Names of those great Authors, whether ancient or modern, which have declared their Judgment, and given their Testimony to what we assert as a glorious Truth. Some few of late have opposed the commonly received Doctrine, as a Scriptureless Notion. *Jacobus Batalevius* a Dutch Minister hath published a small Tract, entituled *Dissertatio de Israelitarum Conversione à Paulo ad Romanos undecimo capite prædictâ*. In which he endeavours to prove that whilst the Apostles were yet living, not only some Part of, but that *All Israel* was converted and saved, at least wise before the Apostle *John* died; supposing that the One Hundred Forty Four Thousand Sealed ones of all the Tribes of *Israel*, spoken of *Revel. 7.* are not meant (as doubtless they are) of believing Gentiles, who are *Surrogate Israel*, but of the *Natural Israel*; and that the *Restitution of all Things* predicted, *Acts 3. 21.* was fulfilled by the first Coming of *Christ*, with many other Things like these mentioned. His Book was Printed Anno 1669. *Hague*. Also Mr. *James Calvert* hath written a Treatise with this Title, *Collutationes Theologicae cum tribus Ingeniibus dubiis. viz. De Reditu decem tribuum, de Conversione Judaeorum, Mensuris Sacris Ezechielis*: Whose Scheme we shall anon consider. With these Authors does the Reverend Mr. *Richard Baxter* concur in his Sentiments about the Jews.

As for Mr. *Baxter*, I am far from joyning with them who learn him as an Heretick, as bad as *Polagius*. Altho' he had not in every Point (as *Bucer* says of another) *Caput regulatum Calvinii*; nevertheless he was a Man of excellent Natural Parts, of great Reading and Learning, and of eminent Piety; and one that did great Service for the Church of God; an happy Instrument of converting many Souls, and is now undoubtedly among the Blessed. *Maccovius* said of our *Ames*, whose Judgment differed from his in some Matters of Controversy, *Sit Anima mea cum pientissima Anima Amesii*; so say I, *Sit Anima mea cum Anima Baxteri*.

This notwithstanding, it is better to maintain the Truth with the Generality of the *Orthodox* than to go with *Origen*: Mr. *Baxter* was subject to Mistakes.

Barnardus.

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Bernardus non videt omnia. His *Aphorisms* about *Justification* were very offensive to the most judicious Divines both in *England* and *New-England*.

His *Christian Directory* hath some Superstitious Things in it, which his Antagonist (Mr. Danvers) hath noted, and thereby exposed him to those Men who have no Kindness for his Memory. In many of his Writings there are *Arminian* Notions, which I wish had never been there. He honour'd himself in his imitating *Austin*, in writing a Book of *Retractions*: I wish he had done more that Way. Were he now living, it would not trouble him to see any of his Mistakes corrected. Not long before his Death, in private Discourse, he did seriously profess his Desires to me, that if I observed any dangerous Error in any of his Writings, in Case the Lord should continue my Life after his, I would refute that Error. This argued both a Sincere Love to Truth, and Humility to be in his Holy Soul.

As to what he has written against a future Conversion of the Jews, inasmuch as he has been pleased to honour me with the Dedication of that Book, wherein he treats of this Subject, entreating a Confutation of what is erroneous therein, I may the more freely do it; and I shall conscientiously forbear such Reflections as Polemical Writings are usually attended with; especially considering not only the Worth of the venerable Person against whom I defend what I believe is Truth, but that he is gone to his Everlasting Rest.

I shall not spend Time in reciting all Mr. Baxter's Words, and in that Way follow him *per meos pedes*, that would be tedious.

The Sum of what Mr. Baxter says, is this, *What has been foretold in the Scriptures, whether of the Old or New Testament, concerning the Conversion of the Jews, is already fulfilled, in as much as many of them were converted in the Days of the Apostles, after which Millions of Infidel Jews were destroyed by the Roman Emperors, by means whereof the greatest Part of that Nation left alive in the World, were Christians. And in the Days of Constantine the Great, inasmuch as that Emperor became a Christian, Multitudes of the Pagans became Christians, and probably Multitudes of the Jews, and since that in all Ages many Jews have been baptized.* This is the Sum and Substance of what Mr. Baxter does object in his Book of the Kingdom of Christ, Printed in the Year 1691. Since which Time I have had no Leisure to perpend his Arguments, but now have gained a few spare Hours from other Employments. *Deus nobis hac otia fecit.*

CHAP. II.

There was not any National Conversion of the Jews in the Apostles Days; nor will there be until the Fulness of the Gentiles be come in. What is meant thereby: The Body of the Israelitish Nation, comprehending the Ten Tribes, not destroyed by the Romans. No extraordinary Conversion of the Jews in the Reign of Constantine. Of Jews converted in several Ages. Few Jews have ever embraced the Protestant, which is the only true Christian Religion.

LET us now impartially consider what there is of Weight in that which the Reverend Person mentioned, has objected.

1. To affirm that there was in the Apostles Days a National Conversion of the Jews is clearly against the Scripture. It is contrary to what the Prophets had foretold would come to pass. The Spirit in them shewed that Israel would not be gathered, that that Nation would not assent, but abhor and reject the true Messiah, and thus they should therefore be themselves rejected and disavowed, Isa. 49. 5, 7. and 53. 3. Zech. 11. 8, 9, 10. It is very true: that many Thousands of Jews did

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did believe, and that in the City of Jerusalem. So did the other Apostles say to Paul, *Acts* 21. 20. and *Myriads* besides in other Places: Nevertheless all these were but a small Number compared with the Body of that wondrously multiply'd Nation. It is very strange that any should call that the Time of the Jews Conversion which was the Time of their Rejection. Hence the Apostle speaks of *ἡ ἑσπέρη*, their diminishing, *Rom.* 11. 12. because the believing Jews were but a very small diminutive Number, compared with those that obstinately refused the Gospel; and he shews not only that Judicial Blindness was upon them, but that they would continue under that Blindness, until the Fulness of the Gentiles be come in, *Ver.* 25. The Fulness of the Gentiles is not come in to this very Day; therefore the Salvation of Israel, which the Apostle speaks of to the Romans, is not yet accomplished. Mr. Baxter's Notion (*p.* 58.) that when the Empire of the World fell into Christian Hands, that then the Fulness of the Gentiles came in, wants a solid Foundation: It might with as much Reason be supposed, that when Crowned Heads did, since the Antichristian Apostacy, embrace the Gospel, and defend the Reformation, that then the Fulness of the Gentiles came in, *Rev.* 14. 14, 15. The Argument alledged to confirm his Interpretation is not cogent, viz. That it must either be so, or else the Meaning of it must be that when all the Gentiles are converted that shall ever be converted, then is the Fulness of the Gentiles come in. That great Man Dr. Prideaux (whose Learned and Orthodox Writings have been very useful to the Church of God) has given a better Interpretation of the Text, than either of those mentioned by our Reverend Author; scil. That when the Roman Idolatries and Mahometan Blasphemies are removed, the Fulness of the Gentiles will come in, and the Way be made clear for Israel's Salvation. *Vid. Prideaux Orat. de Vœc. Judaicâ.* *p.* 122.

In some Places of Scripture, by the Gentiles, the Romans, or the Roman Monarchy is meant, *Acts* 4. 27. and 28. 38. Then by the Fulness of the Gentiles may be meant the full Time of the Continuance of that Monarchy, which will remain until the Sixth Vial be poured out, and then is the Jews Conversion to be expected, *Rev.* 16. 12. Some have thought that the Parchments which Paul desired Timothy to bring to him, were some Notes of our Lord's Sermons which Luke had, and Paul from him. Be that Conjecture as it is, it cannot be denied but that some of Paul's Expressions are like unto what is in Luke's Gospel; and why may not this under our Consideration, allude unto those Words of Christ, mentioned *Luke* 21. 24. *Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles be fulfilled.* i. e. until the Times be fulfilled when the Fourth Monarchy shall come to its total Ruin. See a like Phrase, *Jer.* 27. 7. When the Four Monarchies of the Gentiles are finished, especially when the last Period of the Fourth Kingdom prophesied of, viz. When the Time, Times and half a Time is expired, then ends the Time of the Gentiles and the Jews Misery. See Mr. Jos. Mede's Works, *Fol.* 263, 873, 910, 920. This Time is not accomplished, but that it is very near its Period has been by many late Writings evinced, and in particular by my Learned and very dear Friend, Mr. Samuel Lee, in his Book *De occidit Antichristi*. He once shewed me in Manuscript a Second Part of his elaborate Meditations *de Antichristo*; I wish the World might see them: Whether they were with him when he was taken Prisoner and carried into France (where he died) I know not, I cannot hear of them in New-England.

2. To say the Body of the Israelitish Nation was destroyed by the Romans, therefore the Prediction that all Israel shall be saved has been fulfilled, is odd kind of arguing. And altho' the conquering Sword of the Roman Emperors, Vespasian, Trajan, Adrian, &c. has cut off Millions of Jews, it is a great Mistake to say that the Body, or major Part of that Nation has been destroyed.

There.

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There is an old Propheſie, and moſt certainly a true one, that *Dan* and *Joſeph*, ſhall look for Salvation by Chriſt, Gen. 49. 18, 26. And many other Scriptures there are (as I have elſewhere noted) which foretell a Conversion of the *Ten Tribes*. Now let Mr. *Baxter's* Suppoſition be granted, (which is *Datum non conſeſſum*) that the *Body of the Two Tribes* is extinct, unleſs it can be proved that the *Ten Tribes* have embraced the Goſpel, the Promiſe made to them remains ſtill to be accompliſhed, Hoſ. 1. 11. Dr. *Lightfoot* has obſerved, that throughout the whole 11th Chapter to the *Romans*, there is not the Name of *Jew*, but of *Israel*, mentioned, to ſhew that the *Ten Tribes* are as much concerned in the Salvation there ſpoken of as the *Two Tribes*. It is objected, that thoſe Tribes are no where in the World. I will not inſiſt on Mr. *Fletcher's* Arguments to prove they are among the *Tartars*; tho' this was alſo the Opinion of *Genebrand*, *Boterus*, and of *Morney*, *de verit. relig. Chriſtiana*, C. 26. p. 423. and others. If I ſhould ſay that *R. Benjamin* in his *Itinerary* relates that he ſaw Multitudes of them who at that Time retained the Diſtinction of their Tribes, Mr. *Baxter* tells me he is a *Jew*, and not to be credited, nor in Truth is he in ſome of his Relations, as *Leupercus* has made to appear. But *Joſephus* (a more credible *Jew*) ſays, that in his Time the *Ten Tribes* were known to be beyond *Euphrates* in almoſt infinite Numbers, *Antiqu. L. 11. C. 5*. And *Jerom* in his Comment on *Hoſ. 1.* and *Joel 3.* ſays, that in his Days they were known to be in *Media*, where the Scripture informs us that they were transported and planted by the *Aſſyrians*, 2 Kings 17. 6. and no doubt but that great Multitudes of that Nation are there at this Day. Vid. *Bochart. Geogr. Sacr. L. 3. C. 14*. When the Seventh Trumpet ſhall ſound (and we are now come towards the End of the Sixth Trumpet) and the Kingdoms of the World ſhall become the Kingdoms of our Lord and of his Chriſt, theſe ſhall all become Chriſtians, *Jer. 31. 1. Ezek. 20. 40. Zech. 14. 9. Revel. 11. 15*.

3. There have been no ſuch great Conversions amongſt the *Jews*, as is pretended; but it is rather a true Aſſertion which Dr. *Willet* in his Book *de generali & noviffima Judaeorum vocatione*, p. 22, &c. has confirmed, ſc. *pauciſſimi ex Judaeis ullâ aetate converſi*. It is only a Conjecture, that becauſe Multitudes of Pagans did in the Days of *Conſtantine* the Great turn Chriſtians, that therefore the *Jews* did ſo too. Search the Hiſtories of thoſe Times, and nothing will be found therein concerning any memorable Conversion of the *Jews* under the Reign of that Emperor. The Scripture had foretold, that that Nation (as to the Generality of them) would continue Infidels; and therefore ſo it has been, and ſo it will be, until God's appointed Time to have it otherwiſe ſhall come.

That there were Chriſtianized *Jews* in *Conſtantine's* Time, for whom he cauſed Churches to be built, to encourage them in their Proſeſſion of Chriſtianity, the Writers of *Eccleſiaſtical Hiſtory* have informed us; but not of any General Conversion amongſt them. The greateſt and moſt remarkable Conversion of the *Jews* was that which ſome ſay was effected amongſt them in *Arabia* (where it's certain that they were very numerous) by a glorious Appearance of Chriſt (like that to *Paul*, Acts 9.) to them, upon which it's ſaid many Thouſands of them believed, and upon their receiving Baptiſm were recovered from that Blindneſs which the Glory of the Apparition had affected them with. Mr. *Baxter* judgeth that Relation to be fabulous; nor do I put it into my Creed, tho' I know Learned and Judicious Writers, Proteſtants as well as Papiſts, have mention'd it without reflecting on the Story as fictitious. When *Baſilius* was Emperor in *Conſtantinople*, he did by great Rewards tempt a Multitude of *Jews* to become Chriſtians; who accepted of his Offer, and out of Love to Lucre would be-
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some Christians. See *Magdeburg centur. 9. cap. 2. & Zonaras Tom. 3.* But Men whose Conversions are hired, are not worthy the Name of Christians: The like is to be said of such as are persecuted into Christianity, which has been the Fate of many miserable Jews in Spain. It is reported that many Samaritan Jews were compelled to embrace Christianity in the Days of Justinian. *V. Uffer. de Cainane. p. 192. Grotius in Levit. 17. 4.* The holy Apostles did never practise nor teach such Ways of Conversion. As for the Jews converted to the Popish Religion, their Conversion was more to Antichrist than to Christ; they were perverted to the old Idolatry of their Fathers in Babylon: Tho' they did not worship Baal and Ashteroth, they worshipped St. Peter and the Virgin Mary, which is no less Idolatry than the former. Should any pretend that all Israel has been saved, by being persuaded to pray to Gods that cannot save them? That in these latter Ages of the World some eminent Jews have been made famous Christians is very true. Paulus Riccius, in the Court of the Emperor Maximilian, of a Jew became a Christian. Elias Levita turned Christian, and brought Thirty Jews more with him to be Baptiz'd, *Ann. circiter 1517.* R. Samuel, Antonius Margarit, Erastus Ferdinandus, Paulus Weidnerus, Christianus Gerson were famous converted Jews, and have written Books against Judaism. Hieronymus de sancta fide, about the Year 1412. turned Christian: He wrote a Book unto his Countrymen the Jews, wherewith Five Thousand of them were converted, as is in the *Bibliotheca Patrum* related. Lud Carretus (a Jewish Physician) became a Christian in the Year 1553. His Conversion was in Part effected by strange Visions in his Sleep. He gives an Account of them in an Epistle to his Sons, which he calleth *Visa divina*. This Epistle Buxtorf has publish'd in his *Synagoga Judaica*. The Fifty Third Chapter of *Isaiab* is wont to be called *Tortura Rabbiorum*. Manasseh Ben-Israel said of it, *Isse locus magnum scandalum dedit*. The Divine to whom he spake it, replyed well, *Responde quia vobis Christus est lapis scandalum*. Hulsus says that some Jews told him that their Masters could easily extricate themselves from all the other Prophets, if *Isaiab* would hold his Peace. Andradius relates that he knew several Jews in Africa, who by reading that Chapter became Christians. They told him the Words which chiefly convinced them werethose in *Ver. 4.* אֱלֹהִים וְיָצָא מִן הָאֱלֹהִים which we translate *switten* [of] God, and afflicted, but the Jews said there should be no [of] in the Translation, but that they ought to be read thus, *a switten God, and humbled*, and that the whole Chapter was to be understood of God made Man, that he might bear and satisfie for our Sins. Mr. Baxter did not mistake when he affirmed that some converted Jews proved eminent Divines. Nicholas de Lyra was such an one in his Time, Anno 1310. of whom Luther was wont to say wittily, *Nisi Lyra yrasset, totus mundus delirasset*. John Isaac a German Jew became a Professor in Colagen, Anno 1558. He says of himself that he was converted by reading that Chapter in *Isaiab* but now mentioned, and that he had read it above a Thousand Times over: And that disputing with Five Jews at once at Frankford, he stopped their Mouths with that Chapter, that they could not answer a Word. Paulus Burgensis was a famous converted Jew; he died, Anno 1435. wrote Additions to Lyra's Notes on the Bible, and Two Volumes called *Scrutinium Scripturarum*. He was Chancellor of Spain; had a Son that succeeded in his Bishoprick. *Vid. Hofmanni Lexic. Univers. p. 112.* But above all, there was Emanuel Tremellius, who was not only a Christian, but a Protestant-Jew, he was a Professor at Heidelberg. His assisting Junius in translating the Bible; his Commentary on *Hoses*, and his Learned Notes on the Bible, have made him famous to Posterity. His dying Words which were, *Vivat Christus & pereat Barabas*, Let Christ live and let Barabas die, shews him

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to be a sincere Convert. How few such Converts have been known amongst those of the Jewish Race since the Apostles Days! Protestants, who are the true Professors of the Gospel, have not had many Jews amongst them. *Apparent rari nantes in gurgite vasto.* And at this Day,

——— *Vix sunt totidem quot
Thebanum porta, vel Divitis officia Nili.*

There are Two at London, viz. John Alexander and Theodore John, who is lately joyned to the German Lutheran Congregation within that City. I have not heard of many Jews in the present Age who have become so much as nominal, much less real Christians; and I believe there will not be many until the Day comes when *all Israel shall be saved*, which (without taking God's Name in vain) I pray God to hasten. We see then that notwithstanding the weightiest of Mr. Baxter's Reasons offered against it, the old Doctrine concerning a future Conversion of the Jewish Nation remains a Truth. As for what he has suggested (in p. 65.) concerning the Conflagration, the Thousand Years, Gog and Magog, they will in the Close of our Discourse come under Consideration. His Objections, p. 66. That *Considering the present Unpreparedness and great Fickleness of the Jews, their scattered Condition, and that we must imagine Miracles if we believe such a Conversion of that People as has generally been supposed.* I answer, Why may we not believe that God will do wonderful Things in the last Ages of the World? His last Works are wont to be the most glorious. Have not *Marvels* (if not *Miracles*) been done in our Days? It is confessed, that the Calling of the Jews, whenever it shall come to pass, will be an astonishing Work of God, it will be *τὸ θαῦμα*, which has caused many with Chrysostom to call it *τὸ παράδοξον*. But why should it seem incredible, that God should do it? He is able to graft them in again, and has said that he will do it. Nothing less than Omnipotency can, and that both can and will make the dry Bones live.

C H A P. III.

The Reasons of Mr. Baxter's being so mistaken in his Exposition of Prophecies. Mr. Fox's Interpretation of the Forty Two Months. Mr. James Calvert considered. Grotius and Dr. Hammond not the best Interpreters. The Pope is [the] Anti-christ.

NOtwithstanding the rare Accomplishments wherewith Mr. Baxter was adorned, it is not to be marvelled, if in a Subject of this Nature, he did not so clearly discern the Truth as perhaps some others, his Inferiors, have done. *Nec omnia possumus omnes.* His Talent did not lie in the Interpretation of Prophecies: nor was he happy in his Choice of Authors who have handled this Argument. I remember at my first Acquaintance with him, (which was in the Year 1688.) he told me that a Provocation of Dr. H. More's who had reflected on him for his Ignorance, or Unacquaintedness in *Apocryphical Mysteries* put him upon the Study of the Revelation, and that he had read Two and Thirty Authors who had written on that Part of the Scripture; I pray'd him to tell me whom of all the Thirty Two he did chiefly value; he told me it was Mr. Fox (the famous Martyrologist) and he was wonderfully taken with his Exposition of the Forty Two *Apocryphical Months*, supposing Mr. Fox had the Discovery by Divine Instant. It is indeed surprising to read Mr. Fox's Re-
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lation of that Matter; he makes a solemn Protestation in his *Eusebii in Apoc.* p. 216. and *Acts and Monuments*, Vol. I. p. 129. That as he was musing on a Lord's Day concerning the Persecutions of the Churches and the Forty Two Months which he once thought made but Three Years and a half, there seemed, something to say to him, (yet he heard no Voice, only a vehement Impression on his Mind, which was attended with a strange Majesty) Number as Daniel hath his Seventy Weeks. Hereupon he concluded, that since one of Daniel's Weeks was Seven Years, by the Forty Two Months must be meant Seven Times Forty Two, that is Two Hundred and Ninety Four Years; and finding that the Primitive Persecutions continued so long, he concluded that to be the true Interpretation of the Forty Two Months. Suppose this strange Impression on Mr. Fox's Mind were (as I am apt to believe it was) from a good Angel, his Way of numbering was very strange. Daniel's Seventy Weeks made Four Hundred and Ninety Years: Had Mr. Fox followed Daniel's Rule in numbring, he would have found that Forty Two Months was in the Prophetical Stile, Twelve Hundred and Sixty Years, and that therefore they related not unto Rome Pagan, but Rome Papal. Now Mr. Baxter's following that excellent Man in this Mistake, caused him to think that Babylon in the *Apocalypse* was to be expounded of Rome Heathen, and not Apostate and Antichristian, which is a Fundamental Error in Apocalyptical Interpretations. I remember likewise, that Mr. Baxter did to me (as he does in his Printed Book) very much commend Mr. J. Calvert's Book before mentioned. I confess, that as I saw the Title of it in the Catalogue when first published, hoping that some Light might be given to the Mysteries treated on, I sent Three Thousand Miles to obtain it: When it came to my Hand, casting my Eye on the Frontispiece, and seeing *Imprimatur Sam. Parker*, I was afraid I should find my self disappointed in what I expected, and so it happened.

This Author calls that Truth which the greatest Worthies in this Age have believed, a Thing incredible, a golden Mountain, the Vision of one aspect, &c. He pretends that Ezekiel's Distribution of the Tribes is not Mystical, but Historical, and that Ezekiel's City was that Jerusalem which the Romans destroyed, and that whereas the Name whereby that City shall be called is, *The Lord is there*, that was fulfilled (he says Page 184, 221.) in that Zorobabel who was a Type of Christ, and afterwards Christ himself was personally present in that Jerusalem. He thinks the Second Temple did answer that described by Ezekiel. Most certainly when the Jews read such Things written by Christians, they laugh them to Scorn, and are harden'd in their Infidelity. Ezekiel's Temple shall never be prophaned, Ezek. 47. 7, 8. But the Second Temple was prophaned by Antiochus, Pompey, Titus, &c. Another pretty Conceit he has (p. 62, 63.) concerning the New Jerusalem, viz. "That after the Old Jerusalem was destroyed, the City was built again in the Days of Adrian the Emperor, and then inhabited by Christians, but there was no Temple in it, so was Rev. 21, 22. fulfilled. This is somewhat like Eusebius's Interpretation, who because Constantine turned the Heathen Temples which he found in Jerusalem, into Christian, supposeth that to be the New-Jerusalem. I mention not these Things to confute them, for the very Recitation is Confutation sufficient; yet out of this Author has Mr. Baxter taken (in a Manner all) his Objections against a future Conversion of the Jewish Nation. But whence had Mr. Calvert his Notions? Not out of his own Head; for he says in his Preface, *Ducibus Grotio Et Hammondo in hunc Transitem de vulgari Via deflexi*. I shall not wonder to see a Man going out of the common Path, nor yet deflecting into very great Errors, who will follow such Guides as Grotius and

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Dr. Hammond. As for Grotius, I look on my self as concerned to warn young Scholars to beware of him, lest they suck down Poison when they think they have found Honey. He has (as Dr. Owen in his Answer to Biddle has made to appear) by perverse Expositions and Interpretations in his Annotations on the Bible, corrupted many Texts of Scripture. It is an amazing Thing that a Man who had written a Book with such Clearness and Strength of Argument as Grotius's Book *De Satisfactione Christi*, is managed with, should against all that Light turn *Stinien*; and that he was at last a *Papist*, who can doubt, since he defends *Transubstantiation*, and that the Council of Trent in the Point of *Justification* is Orthodox? It is Pity such a Man should have (which he boasts of) many Followers in England. But it may be, there are some that like him the better for his advising the King of Sweden not to tolerate Calvinists within his Dominions. They that would see more of Grotius's Principles, may read Mr. Baxter's Treatise of the *Grotian Religion discovered*. His fanciful and absurd Interpretations concerning *Antichrist* are solidly and unanswerably refuted by *Molinæus* in his *Strigil*. and by *Maresius*, who shews how Grotius does on all Occasions *Pelagianize*. Vid. *Mares. de Antichristo*, p. 134. Yet this Grotius before his Apostasy could see a future Conversion of the Jews; for in his excellent Book *De veritate Religionis Christianæ*, he does acknowledge it, and pray for it. That Dr. Hammond has borrowed most of his Notions from Grotius (especially his Apocryphical ones) whoever compares them will quickly discern. They have both of them laid the Pope under an Obligation of Gratitude for endeavouring to persuade the World that he is not *Antichrist*: If the Pope will not thank them for it, *Campanella* the Jesuit does; for he supposeth that the whole Protestant Cause is yielded, if this Point is once gained, (V. de *Monarch. Hiss.* c. 27.) They jump with the *Papists* in making *Antichrist* to be one particular Man, *Simon Magnus*, or *Caligula*. That Notion has been abundantly refuted by many of our Divines, and very solidly too by one, all whose Notions are not solid, I mean Mr. Brightman, who has a large Discourse and well handled, proving that *Antichrist* cannot be as *Bezzarmino* and the *Papist* Doctors believe, one particular Man only. Vid. *Brightman in Apocalyp.* cap. 17. p. 492, &c. Learned *Whitaker* (the Glory of the University of Cambridge in his Day) has with such Strength of Argument demonstrated, that the Popes successively are the *Antichrist*, besides what has been done by Dr. Abbot, Dr. Downham and many others, and of late by *Turretine*, who has handled that Subject with great Accuracy and Elaborateness, so as that no unbiass'd Reader can any more be in doubt concerning it. Nor does it look well that when the old *Waldenses*, *Wicliff*, *Huss*, and their Followers, and all Protestants from the Time of *Luther*, have Preached down Popery as *Antichristianism*; some have set their Wits on work to find another *Antichrist*.

CHAP. IV.

Dr. Lightfoot's Objections considered. The unparallell'd Wickedness of the Jews, and their long Continuance therein, not unpardonable. *Antichristian Nations* may be converted. Judaism not the same with *Antichristianism*. Rom. 11. 26. vindicated. Authors that have written of the Jews Conversion. Dr. Lightfoot's Positions considered. Conjectures about the Time and Manner of the Jews being brought to own Christ. Rome to be first destroyed.

BESIDES the Authors mentioned, there is a very judicious Writer, viz. Dr. John Lightfoot, the late Learned Master of *Katharine-Hall* in Cambridge, by whom.

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whom the common Opinion of a future Calling of the Jews, is questioned. Altho' I must crave Leave in some Things wherein we may differ, *salva fide & charitate*, to dissent from the Notions of that excellent Man, I freely confess that his Books have given great Light to many dark and difficult Scriptures: I make Account that I possess a Treasure in having them. And I wish that all the Students in our Academy, who design the Ministry, were furnished with all his Works, which are published in Two Volumes in Folio. Nor does he so much deny as doubt of a General Conversion of the Jewish Nation. In his second Vol. p. 1123. he says, *The Jews have forfeited their Privilege: The Gentiles refused the invisible Creator; but these rejected their God visible, and that for a Murderer. This makes me not believe the Call of the Jews, because they sinned beyond the Gentiles: They have sinned against such Light as shall never appear to Eyes again.* Thus the Doctor.

I remember I have heard of one in Cambridge, that being in great Trouble of Mind because of the Greatness of the Sin which had been committed; a Doctor there saying Adam was guilty of the greatest Sin that ever Man was guilty of, and yet his Sin was pardoned, and he is now in Heaven: That poor guilty Creature replied with an Air that was very surprising, *That's more than all the Doctors in Cambridge can prove.* So I say, altho' some Learned Men have proposed it as a Problem, *An Induratio Judæorum dyabolus secum trahat peccatum in spiritum sanctum?* I will be bold to say, that the Affirmative is more than all the Doctors in Cambridge can prove. And if the Jews are not guilty of the Sin against the Holy Ghost, notwithstanding the Heinousness of their Guilt in crucifying the Son of God, and preferring a Murderer to him, who knows but that Infinite Grace may convert and save them? Especially considering that some Thousands of those very Individual Persons, who did with wicked Hands crucify the Prince of Life, were nevertheless (such is the exceeding Riches of the Grace of God) brought to true Repentance, and their Sins forgiven, *Acts 2. 37.* To say that because that Nation is under the Guilt of such an unparallell'd Crime as that of crucifying their Saviour, therefore there is no Probability of their Conversion, does not agree with *Zech. 12. 10.* *They shall look on him whom they have pierced, and they shall mourn for him.* This Learned and Worthy Doctor in his first Volume, p. 375. expresseth himself with great Modesty: His Words are, *Tho' I am unwilling to recede from that charitable Opinion of most Christians, that there shall once be a Calling of them home, yet see I not how the Supposal of the universal Call of the whole Nation, as of one Man, can be digested without some Alloy and Mitigation.* And again, p. 377. *That they shall be generally called, and that not 'till the Antichrist of Rome is fallen, and the Fulness of the Gentiles come in, as some Circumstantiate, the Thing needs clearer Evidence than has yet been produced.* As for that Notion of a Universal Conversion of the Jews to a Man, I confess the School Doctors have asserted it. So *Aquinas, Cajetan, Dominicus à Soto.* But our Authors generally affirm only a National, and not a Universal Conversion. So judicious Mr. Strong, in his excellent Sermon on *Rom. 11. 26.* But this Reverend Author, besides what has been mentioned concerning the Jews having rejected Christ and the Offers of the Gospel, produceth chiefly Two Objections. One is, *That the Jews are a Brood of Antichrist.* But (saith he) *The End of Antichrist will not be Conversion, but Perdition.* The Argument must stand thus; If the Body of the Jewish Nation be Antichristian, then the Body of that Nation shall not be converted: But so it is; therefore, &c. Both the Consequents of the Proposition, and the Assumption, are to be denied. For tho' it is certain that the Ἰσχυρὸς, he that is by Way of Eminence called the Antichrist is a Son of Perdition; there

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have been (as the Doctor acknowledges) Antichristian Nations that the Body of them are converted. Is not our *English Nation* of *Popish* become *Protestant*? Nor has the Doctor proved his Assertion, that the first Generation of *Jews* is ordinarily called Antichrist. In a large Sense all *false Christs* are *Antichrists*. And the *Jews*; after they had refused the true *Messiah*, were plagued with many false ones; for which Cause it is said, *there are many Antichrists*, 1 John 2. 18. The Ancients looked upon every *Heretick* as an *Antichrist*. It is a known Saying of *Hilarius*, *Quisqne Christum qualis ab Apostolis predicatus est, negat, Antichristus est*. But Antichrist, the Son of Perdition, is spoken of as one not in Being in the Apostles Days, 2 *Thess.* 2. 3, 6. Antichrist is one that pretends to be Christ's Friend, but is really his Enemy. Therefore *Antichristianism* is stiled *The Mystery of Iniquity*. Were Antichrist a professed Enemy to Christ, (as the unbelieving *Jews* are) his Iniquity would not be called a *Mystery*. Therefore I do not see why that Name should be fixed on them more than on other Infidels. Mr. *Mede* (who is an Interpreter of the *Apocalypse*, *καὶ ἡ πόλις αὐτῆς αἰσχρονομία*) thinks that the Antichristian Apostasie consists wholly in the Church's *Ethnicizing*, and not in its *Judaizing*: I take it to be in both. But as for the grand Sin of *Antichrist*, viz. *Idolatry*, we know the *Jews* have dreaded that Sin ever since the *Babylonian Captivity*. So that to say there is no Hope of their Conversion, because they are of the Brood of Antichrist, seems not to be an Argument of Weight enough to cause us to recede from that which has been the received Opinion of most Christians, as the Doctor acknowledges this of the *Jews* future Conversion to have been.

He does moreover object that the Drift of the Apostle in that eminent Place, *Rom.* 11. is not to shew that the *Jews* shall be all hereafter called, only to prove that they were not wholly cast off. But it is clear that the Design of the Apostle is to convince those Gentiles of their Error who insulted over the Blind and rejected Jewish Nation. He therefore tells them that not only some of the then *Jews* did belong to Election, but that the Obduration which the Body of that Nation was punished with, was only, *ἀπὸ μέρους*, for a Time, until the Fulness of the Gentiles should come in, and that then all *Israel* should be saved, v. 26. To say that he intends the Elect, or Spiritual *Israel*, is against the Drift of his whole Discourse, who throughout the 9th, 10th, and 11th Chapters, speaks of *Israel* according to the *Flesh*. Besides, he says he would acquaint them with a *Mystery* which before they were ignorant of, v. 25. It was no *Mystery* to them that all the Elect should be saved: But tho' the Prophets had declared it, they were as ignorant of a future Conversion of the *Jews*, as the believing *Jews* were of the Conversion of the Gentiles, which seemed a very strange Doctrine to them: Altho' it was revealed unto, and foretold by the Prophets, they did not of a long Time understand it. Now if the Apostle speaks of the Natural *Israel*, nothing can be imagined more clear and express for a National Conversion of the *Jews* than those his Words are. For the Salvation of all *Israel* cannot intend a few, or any thing less than a National Conversion. All *Israel* in due Time to be converted, is put in Opposition to a Remnant, and to the diminutive Number that were saved in the Apostles Days. This Salvation of all *Israel* is called their *Fulness*, and their being received again, v. 12, 15. The future Conversion of the *Jews* will equalize that of the Gentiles. Now the Conversion of the Gentiles has been National: Hence it is said the *World*, i. e. *Gentile Nations*, have been reconciled; their future Conversion will be like their present Rejection: Now that is not of a few particular Persons, but of the Body of the Nation. But my present Design being rather to shew the Invalidity of what is objected against the received Opinion, than by positive Argu-

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ments to confirm it, I shall not further insist here. There are Elaborate Discourses on this Subject never yet answered, so far as I have seen. *Positivus* Disputation *de generali Conversione Judaeorum*. Also what has been published by Divines of our own Nation, *Willet*, *Prideaux*, *Gosse*, or *Finch*, *Fuller*, (not to mention others) are not easily by solid Reason to be refuted. My own Thoughts (such as they be) are to be seen in a large Discourse on *Rom. 11. 26*. Printed at London in the Year 1669. from which, as to the Substance of what is there asserted, I do not to this Day see any just Cause to recede.

Since that I have met with some others who have written on this Subject. There is an Anonymous Author has published a Book with this Title, *Traictatus de Regno Ecclesiae gloriose*. In which there are Eight Chapters of the future Vocation of the Jews. I have somewhere read that *Brennus* was the Author of that Treatise. *Jacobus Alting* (Son of the famous *Henry Alting*) has emitted a large Tract on *Rom. 11*. in which he does strenuously endeavour to prove a future Vocation of the Jews. It seems by his Preface that Bishop *Reynolds* had seen and did approve of what he writes. And I perceive by Mr. *Jurieu*, (p. 395.) that *Whitius*, one of the learned Professors at *Utrecht*, has lately written on this Subject, and that he does not only acknowledge a future Conversion of the Jews, but that they shall return to their own Land again, and rebuild *Jerusalem*; which is a Thing doubted of by many who are clear for their Conversion; but that Book I have not yet seen. It confirms me in my old Opinion very much, when I see a Person qualified with Dr. *Lightfoot's* great Sagacity and Depth of Judgment, as well as Piety, (for these things are conspicuous in him) has no more to say against it. Besides, Vol. 1. p. 732. in order to the Confutation of *Millenaries*, he has several Positions which he lays down as Articles, e. g. *That the Book of Daniel speaks nothing of the State of the Jews beyond the Destruction of Jerusalem by Titus. That the Revelation intends not the Times in Daniel, but begins where Daniel left. That the Fourth Monarchy in Daniel is not Rome. That the Blasphemous Horn in Dan. 7. 8, 25. is not Antichrist, but Antiochus, &c.* Now if we must either admit of those Positions, (the contrary whereunto has by many been evinced from Scripture Light, to me as clear as Mathematical Demonstration) or else receive the common Opinion of the Jews Conversion, and be *Millenaries*, for my Part I must sooner believe both than believe any one of the mentioned Articles, which the Learned Doctor is so positive in.

And I must confess that the Argument which *Beza*, *Fayns*, and others, (and of late Mr. *Jurieu*) have insisted on, has of a long Time been of weighty Consideration with me, scil. *The Miracle by which God does preserve the Jewish Nation, distinguished from all other.* It cannot be supposed that God would for Two Thousand Years preserve this People, scattered amongst other Nations, yet without mixing it self with them, if they were not preserved for some great Work. As it (says Dr. *Fuller*) they had learned from their River *Jordan* running thro' the *Galilaean Sea*, and not mingling therewith, to pass thro' an Ocean of other Nations, and yet remain an unmix'd People by themselves. A comfortable Presumption, (saith he, speaking after his witty and usual manner) that these Materials are thus carefully kept entire by themselves, because intended by Divine Providence for some Beautiful Building to be made of them hereafter.

These Things considered I shall not change my Judgment, as to the Question in Controversie, until I meet with more convincing Arguments than what have been objected by Mr. *Baxter*, Dr. *Lightfoot*, or any other which I have seen. No Man ought (without very good Reason) to reject an Opinion that the whole Church of God, and a great Part of the World besides, has received.

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All Ages for Truth. Dr. Owen, in his judicious Exercitations on the Epistle to the Hebrews (Vol. 1. p. 249.) has asserted that the Generality of the Nation of the Jews all the World over shall be effectually called, with which Mercy they shall also receive Deliverance from their Captivity, a Restoration to their own Land, with a flourishing and happy Condition therein. He there says, the Thing it self is acknowledged, as far as I can understand, by all the World, that have any Acquaintance with these Things. Christians generally do assert it, look for it, pray for it, and have done so in all Ages, from the Days of the Apostles. Mahometans are not without some Thoughts of what shall befall the Jews before the End of the World. The Jews are in Expectation that the Messiah will come to them. We are in Expectation that they will come to him. And it may be this Difference may ere long be reconciled by his Appearance unto them, so calling them unto Faith and Obedience. Thus far Dr. Owen.

As for the manner of their Conversion, I still incline (with Mr. Mede, Dr. Twisse, Dr. Goodwin, Mr. Strong, and others) to think that it will be effected as Paul's was, by a miraculous Appearance of Christ to some of them, and be carried on by the Preaching of the Gospel, with a most glorious down pouring of the Holy Spirit therewith. My Reasons I have expressed in my *Diatriba de signo filii hominis Et secundo Messia adventu*; which was Printed at Amsterdam, Anno 1682. As to the Time of their Conversion, I have not much to say: The Turks keep them from possessing the Land of their Fathers. The Anonymous Author of the Book entituled *Clavis Apocalyptica ad incudem revocata*, (which Book I understand was written by one Mr. Cussion, Minister at Denvir in Norfol.) supposeth the Apocalyptical Beast and the Turk will expire together, and that both will be in the Year 1701. and that the Jews will then have a complete and final Salvation.

That the Turkish Empire is near some fatal Catastrophe, not only the present Posture of Affairs there, but what is written in the *Apocryphse* gives us Ground to believe. The Turks were prepared and raised up to be a killing Scourge to the Apostate Christian World, for the Space of an Hour, a Day, a Month, and a Year, Rev. 9. 15. which makes 396 Years. It is generally agreed that the Turkish Empire, in the present Ottomanical Family, began in the Year 1300. Petavius makes it to be Two Years sooner, but then it must cease being a Year before the Year 1696 is expired. That's the Time Mr. Brightman long ago fixed on. *Assed* (in *Trifol. Prophetic.* p. 164.) says, that *sine dubio finem habebit Tyrannus Turcicus Anno Christi 1694.* Rastius was many Years since persuaded, that after the Year 1694. the Church would see *Halyon Days*. That Year is just now expired. We in America hear nothing of the Turks Desertfall.

The Vision is for an appointed Time, but at the End it shall shut and not lye. There are also who think that the Twelve Hundred and Sixty Days will End with the Year 96. So Mr. Beverly in his late Books. I remember that once in Discourse with that worthy Man Three Years since, he told me that he did no more doubt but that in the Year 97. there would be an happy Turn of Affairs, than he did question whether to morrow would come after to day. Nor is his Fundamental Notion of the last Half Time, beginning in the Year 1517. to be despised. If that hold good, the Twelve Hundred and Sixty Days will fallibly end in the Year 97. Perhaps some would rather begin the semi-time from the Year 1530. when the Protestant Name began; then the 1260 Days expire Anno 1710. Mr. Baxter tells Mr. Beverly if he should live to see himself disappointed in his Ninety Seven, he does not know how he will be able to bear it: But if he should, he is not the first worthy Man that has been mistaken in Computations. Others concur with him as to the Time, tho' not as to the Grounds he goes upon. A late Writer thinks that because the last

of the Ten Horns appeared, *Anno* 455. that therefore the 1260 Days end *Anno* 1715. But because these Years may be reckoned by Thirty Days to a Month, that makes the whole Account to be Seventeen Years and an Half less, and that brings us to 1697. Others have a Notion that it was an ancient Tradition that Christianity would last 365. Years. *Austin* says that some in those Days gave out that the Apostle *Peter* had so taught. Now we must reckon the *Christian World* to begin at the Destruction of the *Jewish World* when the Temple was burnt in the Year 72. to which add 365, and it makes 437. the year when Mr. *Fevery* begins the Antichristian World, and so ends it with 1697. *Napier* in his *Discovery of the Revelations*, Prop. 14. thinks that the Day of Judgment will begin *Anno* 1697, or at furthest in 1699. There was found in the Study of *Justus Lipsius* a Prophecy which predicts both the Expiration of the *Turkish Empire*, and the utter Desolation of *Rome* in the Year 1698. which is Four Years hence: The Words of the Prophet (or however of the Poet) are these.

Nonagesimus Octavus mirabilis Annus.
Ingruet, is secum gaudia lata feret.
Corruet hoc anno Turcarum incensa propago
Roma, trux in libris fabula nomen erit.

A Prophecy not unlike this was published by *Regio Montanus* above Two hundred Years ago, which I have quoted in my *Discourse of Comets*, Chap. 10. p. 118.

All these are but the Conjectures of Men, nor may we lay Weight on them. Nevertheless, since the Time that almost all Judicious Writers on the *Apocalypse* have fixed on for the finishing the Beast's Reign is well nigh expired, we may rationally suppose that great Changes in the World are not far off.

As for the Year of the *Jews* Conversion, I cannot perceive that it is any where described in the Scriptures. The *Jews* themselves do not expect their Deliverance until *Rome* be first destroyed, and then they say it will be out of Hand. *R. Kimchi* is positive in his Assertions, that whatever the Prophets have said concerning the Destruction of *Edom* in the last Days, *וְיָבֹאוּ וְיִשְׁמְרוּ* they have spoken it of *Rome*. No Man that has any Acquaintance with the Writings of the *Jewish Rabbies* can be ignorant that when *Edom* is mentioned in the Scriptures, they still apply it to *Rome*, supposing that Vengeance must come on that City before the Redemption of *Israel*. There is undoubtedly a *Vial* to be poured out on the Seat of the Beast, before the *Jews* return. The Beast has his Seat (which he will needs have it called *Sedes Apostolica*) in *Italy*. I am persuaded that the Time is at Hand when some strange Providence will cause the *Pope's* more peculiar Territories to be full of Darkness. After that Darkness the Light of Truth concerning the Mystery we are discoursing of, will appear with such Clearness as will leave no Room for Doubt or Disputation. In the mean Time, it is a little surprising to see that the most learned Men amongst the *Papists* are not without Conviction that a Fatal Day will overtake *Rome*, when the World will draw near to its End; They confess (and that makes it the more strange to see *Protestants* deny it) that by *Babylon* in the *Apocalypse*, *Rome* not Pagan, but Christian is intended; which they say will at last degenerate, and after that become subject unto an Eternal Desolation; yea, that it will be burnt and never rebuilt. Thus *Trinus*, *Ribera*, *Sanchez*, and several others among the *Jesuits* themselves. And there are old Predictions of *Rome's* Ruin. That of one of the *Sybil's* is famously known. *Salus populi suprema lex esto.* The Christian *Cicero*, (as he is commonly stiled) *Laetantius*.

flow, who flourish'd in the Year 290. says in plain Terms, *Romanum nomen de Terra tollitur de divino premio*. L. 6, 7. Cap. 15. And again, Cap. 25. *At vero cum videret illud orbis cunctis & nō esse ceperit, quod Sibylla fore aiunt, quis dubitet non esse jam finem rebus humanis, orbique Terrarum.*

C H A P. V.

Concerning the First Resurrection. Such Things are affirmed in Scripture as do necessarily imply Two Resurrections. Many are already risen. Several Reasons mentioned inducing us to believe that the Resurrection of Saints and Sinners will not be simultaneous. Confirmed by Scripture.

NOT only a future Conversion of the Jews, but another more disputable Point, and that does meet with a more general Opposition, Reverend Mr. Baxter has observed in some Books of mine long since published, viz. That the Resurrection of the Righteous shall precede the Resurrection of the wicked. He does desire me to give some Proof of that Assertion, since many Scriptures seem to assert a common Judgment, and consequently a common Resurrection both of the just and unjust at the same Time of Christ's Coming. I cannot see that that Objection of their being mentioned in the same Scriptures, without an express Distinction that the one shall precede the other, is an Argument sufficient to prove that they must of Necessity begin together. Certain it is that both shall be in the same Day of the Lord; both shall fall within the Compass of the great Day of Judgment. But then there is a Morning and an Evening of that Day. The Morning will be attended with a First, the Evening with a Second Resurrection. The Coming of the Messiah is in many Scriptures in the Old Testament spoken of as one Day, without any express Distinction of his First and Second Coming, Isa. 2. 11. Zech. 12. 3, 4, 6, 8. The Jews therefore do not own Two Comings of Christ. They say Shiloh shall come, but where is it said he shall come twice? We reply, that such Things are spoken concerning the Messiah as do necessarily imply a First and Second Coming. The Prophets speak of his coming to suffer and die for the Sins of his People, and of his coming to judge the Earth. Daniel says that Messiah should be cut off, and yet that the Son of Man should come in the Clouds of Heaven, and sit on a Throne, judging the World; which implies Two Comings of Christ. The Jews, to evade this, have feigned Two Messiahs, one the Son of Joseph, that should suffer, and the other the Son of David, who must reign without suffering. But the Scripture speaks expressly of Two Resurrections, as we shall see: Besides, in very many Scriptures that is said, which does imply no less, When the Prophets and Saints shall rise from the dead, all the Kingdoms of the World will become the Kingdoms of our Lord and of his Christ, Rev. 11. 18. After this Resurrection is begun, All People, Nations and Languages shall serve him, All Dominions shall obey him, Dan. 7. 14. 27. There is lately published a Book, entituled *A new System of the Apocalypse*: It is a judicious Treatise; the Author not mentioned; but I understand it was Mr. Phillipot a persecuted French Minister. He observes that the Scriptures but now quoted cannot be fulfilled after the Universal Resurrection, because then there will be no Dominions for the Saints to reign over: This then infers there will be a Resurrection of the Saints before the wicked shall rise to their final Judgment; and that there is not a Simultaneity in the Resurrection of all the dead, is past all doubt, since many of the dead are risen already. There were Multitudes of Saints who rose immediately after the Resurrection of our Lord Jesus Christ, Mat. 27. 52, 53. Probably those raised Saints did wait upon our Lord

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Lord Christ, and ascend with him to Heaven: Whence it was a celebrated Saying amongst Christians in the Primitive Times, *That Christ descended alone, but ascended with a Multitude.* Cyril, Chrysostom, and others of the Antients were of Opinion that all the Saints that died before our Saviour's Time did then rise. See Mr. Mede's Works, Fol. 750. It is therefore certain that they have a wrong *Idas* of the Resurrection in their Minds, who think that all Mankind shall rise at the same Hour.

That the just shall rise before the unjust, the subsequent Reasons have induced me to believe.

Reas. 1. *If after the Resurrection of the Saints, the wicked shall be destroyed by that Fire in which the Lord shall be revealed from Heaven, and after that restored to Life at the ultimate Judgment; It must needs be acknowledged that the Resurrection of the just will precede that of the unjust; but all this is true.* The Living Saints at Christ's coming shall be caught up into the Air, that so they may escape that Deluge of Fire, which will be the Perdition of ungodly Men, *Luk. 17. 34. 1 Thess. 4. 17. 2 Pet. 3. 7.* But before this Rapture of the living, the dead Saints shall be raised. Therefore the Apostle says, *They that remain unto the Coming of the Lord shall not prevent them which are asleep. i. e. they, as to their Bodies, shall not be with Christ before the Bodies of Saints asleep in the Grave shall be with him; but the dead in Christ shall rise first, and ~~thereafter~~, after that the living Saints will be caught up to meet the Lord coming in the Air, 2 Thess. 4. 15, 16.* Chrysostom on that Place observes that *the just shall be the first Risers, not only in Dignity, but in Time.* As when the Flood came, there was a Difference made between Noah's Family and the rest of Mankind: Thus when the World shall perish by Fire, no Saint shall be hurt by that Fire, but Sinners shall. We must not be wise above what is written, and therefore we may not determine how long the Conflagration will last. Noah's Flood continued for many Days and Months, he was a whole Year in the Ark. The Weapons of Ezekiel's Gog are *Seven Years in burning, Ezek. 39. 9.* No Doubt but that the Conflagration of the Great Day will last a long Time. Many will perish as soon as the Fire begins; but the wicked shall not be raised until the Conflagration be over: Nor (as we shall endeavour to prove) of a long Time after that. When as the Saints shall rise when the Heavens and the Earth, which now are, shall begin to be on Fire. This demonstrates that there will not be a *Simultaneity* in the Resurrection of the just and unjust.

Reas. 2. *The Jews did and do believe from the Scriptures of the Old Testament, not only that there shall be a Resurrection both of the just and unjust, but that the just shall rise first.* It is uncertain who was the Author of the Apocryphal Book of Wisdom, only that he was a Jew, and one that probably wrote whilst they were yet a Church, and the Holy Spirit not wholly departed from them. There are many excellent Documents contained in that Book. Grotius says truly concerning it, *Venerandam habet antiquitatem apud Christianos semper in pretio est habitus.* Now some judicious Writers conceive that he has Respect to the First Resurrection in Chap. 3. Ver. 6, 7. where he says of the righteous, *that in the Time of their Visitation (so is the Resurrection stiled) they shall shine, they shall judge the Nations, and have Dominion over the People, and their Lord shall reign for ever.* The Jews believe that when Messiah comes, their Fore-fathers shall rise out of their Graves and reign with him. Some of their Rabbins speak of a particular, and of a general Resurrection. So Eben-Ezra on Dan. 12. 2. And not only he, but this has been the Opinion of many of them. The Author of *Sepher Abkat* affirms, *That many Doctors say, that when Messiah comes, לא יחיו כי אם הצדיקים* none shall live again but the just. Vid. Grelleti prodrom. in Apocalyp. p. 216. Kimchi and other Hebrew Doctors expound *Psal. 1. 5.* Where 'tis said, *the ungodly shall not rise*

rise in the Judgment, nor Sinners in the Congregation of the Righteous, as excluding Sinners from partaking in the glorious Resurrection of the great Day of Judgment. There is a Place in *Isaiah* which both *Jewish* and *Christian* Expositors have interpreted of a particular Resurrection of the just before the universal Resurrection, viz. *Isa. 26. 19.* The Prophet says that *the dead Saints shall rise at the same Time with his dead Body*, but in *Verse 14.* he says of the wicked, *they shall not live, they are deceased, they shall not rise.* Here seems to be a Distinction and Opposition of the Resurrection of the Saints to that of the wicked, declaring that when the one shall be, the other shall not be. The not rightly understanding these Scriptures has caused some of the *Jewish Rabbis* to run into the Heresy of denying an universal Resurrection. Because the Scripture does intimate that some shall rise from the dead when others shall not, they have fondly supposed that none but *Israelites* shall have a Resurrection from the dead. It is a celebrated Saying amongst them, *That there are four Things which Israelites are priviledg'd with above all the Nations of the Earth, viz. Prophecy, the Law, the Holy Land, and the Resurrection.* Vid. *Buxtorf. Synagog. Judaic. Cap. 3. Edit. Basil. 1661.*

There are judicious Interpreters who suppose that the Angel speaketh of a First Resurrection in *Dan. 12. 2.* where it is said that *many of them who sleep in the Dust of the Earth shall awake.* Since it is not said *All*, but *Many* that sleep awake, when as at the Day of Judgment, not only many, but *All* will rise. Mr. Brightman and Mr. Huit, in their Commentaries on *Daniel*, are of Opinion that it is only a *Mystical Resurrection* of the *Jewish Nation* which is there spoken of; with whom I perceive my worthy Friend Mr. Samuel Clark in his Notes on that Place does concur. But the Reason alledged has no Cogency in it: For (as *Glasius* observes) *Many* is in the Scripture taken, *συμπληρωματικῶς*, for *All*, *Isa. 52. 15. Rom. 5. 15, 19, and 12. 8.* We may not unnecessarily recede from a Literal Interpretation. And inasmuch as the *Jewish Church* did build her Faith of the Resurrection on this Text in *Daniel* in a special Manner, (as may be seen in *Manasseh-Ben-Israel* in his Book *De Resurrectione*) I think we should not exclude the Literal Sense of the Words.

Now taking it for granted that the Resurrection here spoken of, is that which shall be at the Judgment of the Great Day, this Text seems to be a very pregnant and clear Proof that the just shall rise unto everlasting Life a long Time before the wicked shall rise unto Shame and everlasting Contempt: For the Angel does plainly intimate, both that *this Resurrection shall be when the Time, Times and half Time is fully expired*; and when the King of the North, having planted the Tabernacles of his Palace between the Seas in the glorious holy Mountain, shall come to his End. But *this King of the North will come to his End long before the ultimate Resurrection*, as in the Sequel of our Discourse will be made to appear: Therefore some shall awake out of the Dust of the Earth unto Everlasting Life long before that. I omit here Mr. Burroughs's Argument (on *Hos. 1. p. 133.*) that standing up in this Resurrection is promised to *Daniel* as a special Favour to him as an eminent Saint, and that therefore the Place cannot be meant of the General Resurrection which shall be at the ultimate Judgment. What is that *End of Days* in which *Daniel* must stand up; that is, rise from the dead? Does it not mean that after the Time, Times and half a Time (when *John* also saith that the Mystery of God will be finished) are expired, this first Resurrection will begin.

Reas. 3. There are Scriptures in the New Testament which intimate that the Resurrection of the just will precede the universal Resurrection.

We shall begin with that Scripture, *Mat. 24. 31.* He shall send his Angels with a great Sound of a Trumpet, and they shall gather together his Elect from the four Winds, from one End of Heaven to the other. It

It seems by this, that at the Coming of our Lord the Elect shall rise and be gathered together unto him before the Resurrection of the Non-Elect. Mr. Strong (in his Thirty Sermons p. 279.) thinks that this Text is not to be understood of the General Resurrection, because when the last Trumpet sounds, not Elect only, but Reprobates are brought to judgment, when as this Trumpet in *Matthew* gathers only the Elect from the Four Winds; therefore (says he) it seems that none shall hear this Trumpet but the Elect, and it shall sound to them as such.

And hence some have interpreted this Trumpet as intending the Publication of the Gospel for the Conversion of the Elect, supposing that the Coming of the Son of Man in the Clouds of Heaven with great Power and Glory, spoken of in the preceding Verse, has respect only to his Providential Coming unto the Destruction of Jerusalem. Thus *Gratius*, and his Admirer *Dr. Hammond*. But it is a dangerous Exposition that shall make such clear Proofs of our Lord's Second Personal Coming to be nothing but Metaphors and Allegories. That Phrase of Christ's coming in the Clouds of Heaven is peculiar unto his Coming to begin the great Day of Judgment, *Dan. 7. 13.* with *Acts 1. 11.* His providential Coming to destroy Jerusalem was at the Beginning of the great Tribulation of the Jewish Nation; When as this Coming in the Clouds of Heaven is expressly said to be after that Tribulation is ended, *Ver. 29.* That which *Matthew* expresseth by saying after the Tribulation of those Days, *Luke* expounds by saying Jerusalem shall be trodden down, until the Times of the Gentiles be fulfilled. This then is one Scripture which seems to indigitate a Resurrection of the righteous as precedaneous to that of the wicked. Another Scripture which seems to speak no less, is that *Luke 14. 14, 15.* where we read of Blessedness, and Recompences, and the Kingdom of God at the Resurrection of the just. The ultimate Resurrection will be a Resurrection of the unjust: It is called a Resurrection of Damnation, *John 5. 29.* The Righteous shall rise and reign long before that. The Expression seems clearly to import that there is a Resurrection peculiar to the Righteous, therefore called the Resurrection of the just. And in *Luke 20. 35.* It is said, They are the Children of God, being the Children of the Resurrection. *Laurentius* in his Problem, *De Regno Millenario*, p. 25 argues thus, The universal Resurrection is not proper to the Children of God; but the Resurrection spoken of in *Luke 20.* is proper to the Children of God; for the Children of that Resurrection are said to be the Children of God; therefore it is not the Universal Resurrection which in that Place is spoken of. Another Scripture which some have produced, as confirming a Distinction of Time in the Resurrection, is that *1 Cor. 15. 22, 23, 24.* In Christ shall all be made alive, but every Man in his own Order, Christ the first Fruits, afterwards they that are Christ's at his Coming, after that the End. It is true that all shall rise in *magis*, at the Coming of Christ: But a large Space of Time is contained under that Expression of the Lord's Coming. His first Coming comprehends more than Sixteen Hundred Years. We are sure that under the Dispensation which will begin at his Second Coming there will be a Thousand Years, but how much more we know not.

The Apostle asserts an Order in the Resurrection, which implies that some shall have a Preference therein as to the Time of their Resurrection: They that are united to Christ shall rise when his next Personal Appearance begins: But it is not said, that the End when the Kingdom shall be delivered to the Father, and all the dead shall rise, will be then, or as soon as they who are in Christ shall rise, but that it will be afterwards. Our English Translation does very much obscure the true Meaning of that Scripture; The Adverb *tunc* in *Ver. 24.* should not be translated then, but afterwards, as it is Englished in *Ver.*

The First Resurrection enquired into.

23. It is there and frequently put for that which comes a considerable Time after, *Mark 4. 28.* We proceed therefore unto another Scripture, which seems to intimate that the righteous shall rise in the Morning, but the wicked in the Evening of the great Day of Judgment, it is that *Rev. 2. 26, 28,* Where the Lord says to the Overcomer, *I will give him Power over the Nations, and I will give him the Morning Star.* Some Expositors have wearied themselves in vain by seeking to accomodate this Promise to a State of the Church before the Resurrection; when as it is certain that every one of the glorious Things promised to the Overcomer, in Christ's Epistles to the Churches in *Asia*, will be fully accomplished at, and not before the Day of Judgment. Now admitting the Doctrine of the first Resurrection, it is easie to see how the Saints reign on Earth and have Power over the Nations; but if the Resurrection be *simul & semel* of just and unjust, all at the same Moment, it is not easie to demonstrate how Nations and Kingdoms shall be ruled by them.

Christian Victors shall in the Morning of the Resurrection, as soon as the great Day shall dawn, be with Christ, and partake with him in his Kingdom. Thus is the Morning Star given to them.

C H A P. VI.

That the Scripture speaks of the first Resurrection in express Terms. That famous Text, Revel. 20. considered and vindicated. That the Resurrection there spoken of is a Corporal Resurrection, proved by Six Arguments. That the Primitive Christians believed the Chiliad, and the First Resurrection, in the Literal Sense. Concerning the Sibyls. Testimonies out of them are of no Validity.

THE Scriptures in the former Chapter in large and implicitly, and by just Consequence prove that the Resurrection of the just shall precede that of the unjust. But there is one Place which does expressly, and in Terms assert the First Resurrection. Let that therefore be a Fourth Reason. Notwithstanding it has been done abundantly by others, we shall a little consider and vindicate that eminent Text, *Rev. 20. 4, 5, 6.* The Words are, *I saw Thrones, and they sat upon them, and Judgment was given to them, and (there must be repeated as in our English Translation is expressed [I saw]) the Souls of them that were beheaded for the Witnesses of Jesus Christ and the Word of God, and (there must again *et cetera* be repeated, notwithstanding the Translators have omitted it. [I saw them]) which had not Worshiped the Beast, neither his Image, neither had received his mark upon their foreheads, nor in their hands, and they lived and reigned with Christ a thousand Years; but the rest of the dead lived not again 'till the thousand Years were finished. This is the first Resurrection, Blessed and Holy is he who has part in the first Resurrection, on such the second death shall have no power, but they shall be Priests of God and of Christ, and shall reign with him a thousand Years.* From which words says Dr. Thomas Burnet (in his Theory—B. 4. p. 152.) If you please we will raise this Doctrine, That those that have suffered for the sake of Christ and a good Conscience, shall be raised from the dead a thousand Years before the General Resurrection, and reign with Christ in an happy State. His Doctrine I believe is an Holy Truth, only I cannot understand why this Millenial Reign should be restrained to the Martyrs, 'since 'tis promised not only to them that were beheaded for the Word of God, but to them that have not worshiped the Beast, nor received his mark. Which comprehends not only the Jews yet to be converted, but many Protestants and Saints who never had the Honour (tho' they would have rejoiced in it) to die for Christ, or for bearing Witnesses to his Truth. If it can be proved that it is a Corporal Resurrection which is here intended, it puts an end to the present Controversie.

Alfredus

Medius in his *Diatriba de Mille Annis* p. 129. says that *Piscator* not long before his Death, wrote a small Treatise of the future Happiness of the Church on Earth, out of which Manuscript he ingeniously confelleth he had taken many Things in that his *Diatriba*. Both *Piscator* and *Alsted*, and of our own Nation, Mr. *Mede* and Dr. *Gordon*, long since, besides many learned Men more lately, have produced such Arguments to prove that what is spoken in the 20th Chapter of *Revelation* must be understood *κατὰ τὴν ἱστορίαν*, Historically, and in the Letter, as cannot easily be answered. Let the following Arguments be duly weighed in the Ballance of the Sanctuary.

1. *It is known, received Maxim among Divines, that in the Interpretation of Scripture we may not depart from the Literal Sense, if it will stand with the Analogy of Faith.* For Men to make *Allegories* where there are none, is to obtrude their own Imaginations instead of Scripture. Now saith Mr. *Mede* (Fol. 943.) *The 20th of Apocalypse, of all the Narrations in that Book, seems to be the most plain and simple, most free of Allegory, and of the Involutions of Prophetical Figures.* How can a Man then take a Passage of so plain, and ordinarily expressed Words as those about the First Resurrection are, in any other Sense than the usual and Literal.

2. *It is evident by the Law of Opposites.* The First and Second Resurrection must needs be of the same Kind, otherwise the Discourse would be *Illogical*, which may not be supposed. *Piscator* speaks like a Logician as well as a Divine when he says, *In omni Legitima distributione membra inter se opponuntur sub eodem genere.* In every Rational Distribution the opposite Parts are of the same Kind. Here is a Distribution or Distinction of dead Men living again, some at the Beginning of the Thousand Years, the rest not until the Thousand Years were finished. But those that live again after the Thousand Years, live as to their Bodies. That the Second Resurrection is not *Metaphorical* but *real*, and to be taken in a Literal Sense is clear and indisputable. For then the dead, small and great, shall stand before God and be judged according to what is written in the Books, and the Sea gave up the dead which were in it, Ver. 12. 13. This is the Second Resurrection which comes after the Thousand Years; and it is certainly a Resurrection of the Body. And thus does Mr. *Mede* argue, *It would (says he) be a most harsh and violent Interpretation to say that [Dead] and consequently [living again from the dead] should not, utrobique, be taken in the same Meaning.* For such a Speech in ordinary Construction implies, that as some of the dead lived again in the Beginning of the Thousand Years, in that Sense the rest of the dead should live again at the End of the Thousand Years, and *é contra*, in what Manner the rest of the dead should live again at the End of the Thousand Years, in that Manner those that were beheaded for Jesus, lived again in the Beginning of the Thousand Years; which living again of those some, is called the First Resurrection.

3. *Piscator* has another Argument which is to this Purpose, *They who after they live again shall be and reign with Christ*, do rise in Respect of their Bodies. Now this is affirmed of the Subjects of the First Resurrection; They lived and reigned with Christ, and they were Priests of God and of Christ, and reigned with him a Thousand Years. *Piscator* indeed supposes it to be a reigning with Christ in Heaven after the Resurrection: But the Saints in Heaven shall not reign for a Thousand Years, but on Earth they shall, it must therefore be meant of a Reign not in Heaven, but on Earth.

4. *As is the Death of those Reigning Saints, such will be their Resurrection:* But their Death was of their Bodies: For it is said they were beheaded, which implies a Natural Death. The Romans did usually, and the Jews often put Men to Death (as *John Baptist* was) by cutting off their Heads with a Sword. Altho

tho' it is said *Souls* that were beheaded, that does not in the least imply that the Death spoken of was a Spiritual Death peculiar to the Soul; for how can an immortal Soul be beheaded? But frequently in Scripture the Soul is put for the Person, Gen. 46. 26. Ezek. 44. 25. nay for the Body; As when it is said, *Thou wilt not leave my Soul in Hell. i. e. my Body in the Grave*, Psal. 16. 10. The martyred sacrificed Bodies of the Saints are said to be *Souls slain*, which cry for Vengeance, Rev. 6. 9. Dr. Goodwin observes well, *their Resurrection to Life must be taken in the same Sense and Proportion to the Life they lost*. Inasmuch then as the Natural Lives of the Martyrs were taken away, their Living implies a Resurrection of their Bodies, for their Souls to be re-united with and live in. The Argument stands thus, A Resurrection of the dead in Body is a Corporal Resurrection; but the *First Resurrection* is a Resurrection of the dead in Body; for it is a Resurrection of them that were beheaded.

5. The First Resurrection spoken of in the Apocalypse is either a Spiritual, or a Political, or Corporal Resurrection: But neither of the former. It has commonly been interpreted as meant of a Spiritual Resurrection of the Soul, in Respect of Regeneration; as if it were the same with what Paul speaks, Eph. 2. 5. *You hath he quickened who were dead in Trespasses and Sins*. But if this were intended, how is it said, that they lived and reigned a thousand Years? Do all that are made Partakers of Regeneration live a Thousand Years? And how is it said that the rest of the dead lived not again until the Thousand Years were finished? There never was a Thousand Years in which there was no Conversion, or Spiritual Resurrection of Souls. Besides, a Death in Sin is not called the first Death, and consequently Conversion from a State of Sin is not properly called [the] first (supposing it be [a] first) Resurrection. The Spiritual Resurrection began presently after Adam's Fall, and shall continue to the End of the World; when as that which John speaks of is proper to the Thousand Years, and not to begin before Antichrist's Reign is ended. Yet again, how can it be said of Men that were beheaded, that they were converted after their beheading? Such Absurdities has this (tho' a vulgar) Exposition in it. This Notion is therefore rejected by most that have studied the Apocalypse: But there are many learned and judicious Authors who take the First Resurrection in a Political Sense, as if it were of the same Nature with the Resurrection of the Witnesses spoken of in the 11th of Revelation, and did intend only thus much, that when Antichrist is destroyed, the Church shall be delivered from the Death of Affliction, and continue in a glorious State for a Thousand Years before the ultimate Judgment, during all which Time Men shall be ruled by the Laws of Christ, and only Saints shall have Power in their Hands. All this I freely acknowledge to be true and according to the Scriptures: But with all due Respect to these Expositors, I conceive that does not comprehend the full Meaning of the Text before us. For this Interpretation does imply that the Saints of the First Resurrection suffered a Political Death only, like that of the Two Witnesses. Were that so, a Political Resurrection would be intended by their living again. But (as has been shewn) their Death was more than Political, and therefore so must their Resurrection unto Life be. Again, this Interpretation implies that the beheaded Saints lived again in their Successors only, and not in their own Persons. When as in Strictness of Speech, a Resurrection is of the same individual Person rather than of a Successor. And certainly as they suffered in their own Persons, so they themselves in their own Persons, and not others for them, shall rise and reign, 2 Tim. 2. 12. When Christ says to Overcomers, that they shall eat of the Tree of Life, have a new Name, have Power over the Nations, &c. we may not suppose that he intends they shall have this Glory in their Successors: No more may we think they who have been beheaded for his Sake shall have a Kingdom

dom given them for a Thousand Years in their Successors, but not in their own Persons.

Yet further, it is said concerning the Saints of the *First Resurrection*, that *they are blessed and holy, and that the Second Death shall have no Power over them*. How does this agree to them that are the Subjects of only a Political Resurrection? Will there be a Time when in the Church on Earth there shall be no Reprobate, nor any unregenerate Person for a Thousand Years together? So indeed it will be at the Day of Judgment: But before that Blessed Day it will not be, *Mat. 13. 30*. Nor does this *Political Sense* well agree with that Expression of the rest of the dead not living again until the Thousand Years were finished. Shall all the dead have a Political Resurrection at the End of the Thousand Years? They must have a Resurrection of the same Kind with that which some had at the Beginning of the Thousand Years. I have yet one Thing more to object here. This Political Resurrection does imply that the Lord's People shall enjoy great Prosperity, yea, and Dominion in *this present World*, and that for many Ages, when as the Scripture tells them of Persecutions and of an evil World, and that the Sufferings of the Church shall last throughout *this present Time*; yea, until the Day comes when the Creature shall be delivered from the Bondage of Corruption, and we shall have the Redemption of our Body, *Rom. 8. 18, — 24*. There is a Kingdom promised, but the Enjoyment of it not to be expected in this present, but in *the World to come*. In the *Resurrection World* we shall reign on Earth, but it must be made a *New Earth*, which it will not be before the Conflagration: The Fire of the Judgment Day will purify and renovate the World. The Scripture is express, that the *last Days* of this present World will be *perilous Times*, *2 Tim. 3. 1*. It is not said *some* of the last Days will be so: Nor may we distinguish where the Scripture does not. But how then can we believe that the last Thousand Years of this World will be Times without any Peril? The *New Heaven* and the *New Earth* which God has promised, i. e. the *New World* which shall begin with the Resurrection, will be another kind of World than what this which we see is, and has been ever since the Fall of *Adam*. In *that World* they shall have Rest and Refreshing, *Luk. 20. 35. Acts 3. 19, 21. 2 Thess. 1. 7*. In the mean Time they must bear the Cross, conflict with Enemies, and suffer Persecution, *Mat. 16. 24. Joh. 18. 36. 2 Tim. 3. 12*. It remains then that the *First Resurrection* is Literal and Corporal.

6. *Primitive and Orthodox Christianity was of this Mind*. Indeed since *Antichristianism* has had the Ascendant, as many other glorious Truths, so the Doctrine of the *First Resurrection* and the Thousand Years Reign has been condemned for Heresie. *Baronius* calls it Heresie, but *A Lapide* is more modest. He saith the Millenary Opinion is an Error, but he dared not to call it Heresie, because it was never condemned by any Council. Some Lutherans have been as severe in their Censures as *Baronius*. There was a late Lutheran Minister, viz. *Georgius Laurentius*, who wrote a Book which he calls *Problema Theologicum de Regno Sanctorum in Terris Millenario*. His Arguments are proposed with great Modesty: Nevertheless a Lutheran Consistory condemned his Book as Heretical, and the Author was excommunicated. It is an odd Passage which the Editor of that Treatise has in his Preface to it, viz. That when *Laurentius* fell sick, he desired to speak with the Vicar who had excommunicated him, told him that he should die with that Sicknes, and that the Vicar should quickly follow him. Within a few Days the Vicar was taken ill and died, but in great Horror often over cried out, *Laurentius has written the Truth, Laurentius has written the Truth*; and so departed this Life. Let Papists and Lutherans think what they please of it, I am certain that if this Opinion be Heretical, the Fathers and Martyrs in the Pri-

primitive Times were Hereticks. *Jerome* was one of the first that did set himself fiercely against it; and yet in one Place he says, that altho' he did not approve of the *Chilistical* Opinion, he dar'd not condemn it, because (says he) many Ecclesiastical Doctors and Martyrs have so taught. This has been so often spoke to, and by so many, that it would be Loss of Time to insist or enlarge upon it. *Dr. Burnet* has laid down this Conclusion, That the *Millennial Kingdom of Christ* was the General Doctrine of the Primitive Church, from the Times of the Apostles to the *Nicene Council* inclusively. He observes truly that in the First and Second Century this Doctrine was not contested, or opposed by any excepting Hereticks, who denied the Resurrection wholly. I cannot omit the mentioning of what *Justin Martyr* speaks, whose Words are so express and full as that nothing can be more. He tells *Trypho the Jew*, that not only himself but *ἡμεῖς ἐσμὲν οὐθὺν ὁμῶς κατὰ πάντα χριστιανοὶ* whosoever amongst Christians were thoroughly Orthodox did believe the Resurrection, and the Thousand Years in Jerusalem, as the Prophets *Isaiah* and *Ezekiel* had foretold: For (says he) *Isaiah* speaking of the Time of these Thousand Years saith, there shall be a New Heaven and a New Earth, &c. He adds, One of ours whose Name was *John*, one of the Twelve Apostles of Christ, in the Revelation exhibited to him, has foretold that they who believe on our Christ shall continue a Thousand Years in Jerusalem, and after that shall be the universal Resurrection and Judgment. *Vid. Dial. p. (mibi) 307, 308.* Now that *Justin Martyr*, a Learned and Holy Man who lived within Thirty Years of the Apostle *John*, should affirm that all Orthodox Christians did then believe a particular Resurrection at the Beginning of the Thousand Years, and that the *New Jerusalem* would continue for a Thousand Years, and after that a Catholick Resurrection of all together, (as his Words are) is a Demonstration that this Doctrine was received from the Apostles themselves. It is incredible that *Justin Martyr* would affirm that all Orthodox Christians were of this Belief, if it were not so indeed; and it is not to be thought that Christians living so near the Apostles, could not some, but all of them be of this Perswasion, if the Notion of the *Chiliad* and of the First Resurrection, in the Sense expressed and contended for were not Scripture Truth, and some Part of the Faith once delivered to the Saints. *Irenaeus* was contemporary with *Justin*, and also a Martyr for Christ; he does expressly assert a first Corporal Resurrection to begin with the Millennium. He spends an whole Chapter in proving that the Scriptures by him alledged will not admit of Allegorical Interpretations; and that they do not speak of a Super-Celestial Happiness. *Cont. Heret. Lib. 3. Cap. 35.* He affirms that the Presbyters who knew the Apostle *John* declared that they received this Doctrine from him, and that *John* was thus taught by the Lord himself, *Cap. 33.* In some Editions of *Irenaeus*, the Five last Chapters of his Fifth Book, are left out. *Renardentius* ingeniously confesses that he believes the Reason was because therein *Irenaeus* discovers himself to be a *Chiliast*. What *Irenaeus* says, if well considered, amounts to little less than a Demonstration that the Doctrine of the *Chiliad* and of the First Corporal Resurrection is not an Error, but an Apostolical Tradition and Truth. Would *Irenaeus* say that he received it from those Elders who had it from the Apostles themselves, if it were not so? In one Place he mentions *Papias* as having thus taught, who was one of *John's* Scholars, instructed by him. *Eusebius* confesses that *Papias* was an holy Man, only to blast his Opinion, he said he had *μᾶλλον τὸν νῦν*, but a weak Judgment. It ill becomes such an *Arianist* Author as *Eusebius* was, to reflect on a venerable Father for Weakness of Judgment, who had so little of Solidity and Orthodoxy of Judgment himself. But *Irenaeus* speaks in the Plural Number, *Presbyteri* (*p. mibi 497.*) *quemadmodum [Presbyteri] meminere qui Johannem Discipulum Domini vid erunt.* As (says he) the Elders who have seen *John* the Disciple

ple of the Lord have declared that they learned from him. Doubtless *Irenaeus* intends *Polycarp* as well as *Papias*; for in his Epistle to *Florinus*, he mentions *Polycarp* by Name as one of those Elders that were taught by the Apostles. And he says, that when he was a young Man, he heard *Polycarp* affirm that he was frequently with *John* and others of the Apostles: Now if *Irenaeus* had his Chilistical Opinion from such Elders as *Polycarp* and *Papias*, declaring that they had it from *John*, and from other of the Apostles, doubtless it is no Error, but an holy Scripture Truth. I omit all Citation of Testimonies out of the *Sibyls*. As for those *Sibylline Oracles* which were sacred with the Romans of old, they are lost, being consumed when the Capitol was burnt. The Eight Books of *Pseudo-Sibylline Oracles* which are in the Hands of many (notwithstanding what *Isaac Vossius* has said to the contrary) were composed and imposed upon the World by the Fraud and Forgery of Christians pretending to be Inspir'd Gentiles. Therefore *Celsus* in *Origen* scornfully calleth the Christians *Sibyllists*, complaining that they themselves were the Authors of those Oracles which they attributed to the old *Sibyls*. Is it probable that the Gentiles should have a more distinct Knowledge of the Trinity, of the Incarnation and Sufferings of Christ, and of the particular Miracles wrought by him than ever the Children of Israel, or the Prophets, or the Apostles themselves had, before they saw the Things accomplished? Nor cou'd the Author of these Books be Θεοπνευστός, divinely inspir'd. For there are some Things therein very futile, as that of *Adam's* being the first that did descend into *Eden*, &c. and some Things that are false, concerning God's being the Author of Evil, of *Purgatory*; and not to mention other Particulars, *Erythrae's* feigning her self to be *Noah's Nymph* is an egregious Lie. Could *Noah's* Daughter not only speak Greek, but write Greek Verses? It seems the true Author was a Gnostick: For the *Sibyl* pretends to know how many Stars there are in Heaven; how many Men there are, or shall ever be on Earth, which is more than any Angel in Heaven knows: This is perfect Gnosticism. The Author lived in the Primitive Times: For the most ancient Fathers, *Justin Martyr* and *Athenagoras* mention the *Sibyls*. But as to the Subject which we have in Hand, we may gather from these pretended Oracles that Christians who believed the Day of Judgment and the Resurrection, did also believe the *Chiliad*, and the Glory of the New Jerusalem; for of all these do these Prophetesses speak many Things. Vid. *Flura apud Hornbeck. de conv. Indor. Lib. 2. Cap. 3.* Dupin (the Regius Professor in Paris) in his lately publish'd Ecclesiastical History, calls the Millenary Notion the Dotage of Antiquity, Vol. 1. p. 47. He confesseth that *Justin*, *Athenagoras*, *Irenaeus*, *Clement*, *Tertullian*, and many other ancient Writers, yea, the Primitive Christians, for the most Part, were of that Opinion. He concludes that the Author of the *Sibylline Verses* was a Christian, who lived in the Primitive Times, because he asserts the *Chiliad*. Du Pin Vol. 1. P. 214

CH A P. VII.

Other Reasons proving a particular before the Universal Resurrection. The Day of Judgment begins with the Millennial Kingdom. Daniel's Day of Judgment and John's Thousand Years the same. The Thousand Years not past, but future. The Day of Judgment will be here in less than a Thousand Years. The Lord Jesus Christ will appear in Person at the Final Destruction of Antichrist, when the Marriage of the Lamb shall be consummated, and New Jerusalem come down from Heaven. Which Things will be a Thousand Years before the ultimate Resurrection and Judgment.

WE have in the preceeding Chapter endeavoured by clear Testimony of Scripture to evince that the dead in Christ shall rise a long Time be-

fore the universal Resurrection: We go on to confirm our Assertion by some further Arguments groundd on Scripture Revelation.

Reas. 5. *If the Day of Judgment does begin with the Apocalyptical Chiliad, then the Resurrection of the Just will be a Thousand Years before the universal Resurrection.* This Proposition none will deny. I assume, But the Day of Judgment will begin with the Apocalyptical Chiliad. If this be well proved, we gain all that we contend for. There are Two Arguments for it, which for my own Part I cannot answer, and therefore must believe the First Resurrection to be Corporal, until I see a clear and solid Answer to them.

Argum. 1. *Because Daniel's Day of Judgment, with the universal Kingdom, and John's Thousand Years are the same.* I shall not spend Time to prove that the 7th Chapter of Daniel speaks of Christ's Personal Coming to Judgment. It is wonderful that any Men of Learning should deny it, and affirm that what is spoken in that Chapter is already accomplished. But was the Beast given to the burning Flame at Christ's first Personal Coming? Was the Man of Sin destroyed Four Hundred Years before he was born? Was the Dominion under the whole Heaven given to the Saints of the most High at Christ's First Coming, who told his Disciples that they must expect Sufferings, and not Dominion in this World: Nor in the Interpretation of others to be admitted, which supposeth that Daniel speaks only of a Virtual Coming of Christ, by the Power and Presence of his Spirit. Such Expositions are dangerous, inasmuch as they have a Tendency to weaken the Faith of Men concerning a Fundamental Article in Religion. There is not a more pregnant and illustrious Place in all the Old Testament to prove Christ's Personal Coming to Judgment, than that in the 7th of Daniel, when he shall come with a fiery Stream issuing before him, and ten thousand times ten thousand Angels waiting on him; i. e. when he shall be revealed from Heaven in flaming Fire with his mighty Angels, he will come to Judgment. Now this is that Coming of Christ to receive an universal Kingdom which Daniel speaks of. But John's Thousand Years is the same with this as appears; 1. In that they begin at the same Time, scil. at the Final Destruction of Antichrist. When the Beast is destroyed, and his Body given to the burning Flame, does Daniel's Day of Judgment and universal Kingdom begin, Chap. 7. Ver. 10, 11, 26, 27. When the Beast is cast alive into the Lake of Fire, then does John's Thousand Years begin, Rev. 19. 20. and 20. 4. If Daniel's Day of Judgment and John's Thousand Years both begin with the total Ruin of Antichrist, as we see they do, then they are the same. 2. They have both the very same Description given to them, as we shall see if we compare them. Daniel saith, *I beheld 'till the Thrones were pitched down.* Our English Translation, which is *until the Thrones were cast down*, is not according to the Chaldee Original. The Meaning is, that Thrones or Seats were placed for the Judges to sit upon. The Hebrew Doctors say, that one of these Thrones is for the King Messias to sit upon. There is mention made of more Thrones than one, because the Saints shall have the Honour to sit with Christ as Assessors in judging the World. Doubtless our Saviour had Respect to this Text in Daniel, when he said to the Apostles in Matth. 19. 28. *When the Son of Man shall sit upon the Throne of his Glory, ye shall also sit upon Twelve Thrones, judging the Twelve Tribes of Israel.* Now whereas Daniel says, *I beheld 'till the Thrones were pitched down, and the Judgment* (i. e. they that were to be Judges) *sate:* John says, *I saw Thrones, and they sate upon them.* Daniel says, Ver. 22. *And Judgment* (i. e. Power of judging) *was given to the Saints of the most High:* John saith, *And Judgment was given to them.* Daniel saith, *And the Saints possessed the Kingdom;* that is to say, with the Son of Man who came in the Clouds of Heaven: John says, *And they lived and reigned with Christ a Thousand Years.* Who that well considers this can do otherwise than think

think that *Daniel's* Vision of the great Judgment and universal Kingdom of Christ with his Saints, and *John's* Vision of the Saints reigning with Christ a Thousand Years, are one and the same Thing. See Mr. Mede's first Letter to Dr. Medus. Fol. 932.

Argum. 2. *If the Thousand Years are not past, but future, and if the Day of Judgment will be here within less than these Thousand Years, then undoubtedly the Day of Judgment does begin with the Apocalyptical Chiliad: But both these are true.*

Many Learned Men have thought that the Thousand Years began either at the Birth or Death of our Saviour, or at the Destruction of *Jerusalem*, or when *Constantine* the first Christian Emperor was enthroned. This last Opinion is followed by many that have wrote on the *Apocalypse*: But the Reign or Prosperity of Christians under *Constantine* continued not a Thousand, nor for more than Twenty or Thirty Years before unhappy Changes attend-ed them. From the Beginning to the End of the *Millennium* Satan is bound, which hitherto he has never been. If the Devil's Hands have been bound for a Thousand Years, how then has he been able to strike the Church with such cruel Persecutions? And as much since *Constantine's* Time as before. Some say this *Ligation* of Satan does not imply his being kept from persecuting the Church, only from being able to deceive the Nations. But he has deceiv'd the Nations within these Thousand Years last past as much as ever since the World began. Has he not deceiv'd the Nations by his Prophet *Mahomet*? And has he not deceiv'd the Nations by *Antichrist*? It is strange that any Man should imagine that Satan has not deceiv'd the Nations since *Antichrist* came, when the Apostle says his coming is after the working of Satan, with lying Wonders, and with all deceivableness of Unrighteousness, 2 Thess. 2. 9, 10. And if the Nations have not been deceived since *Constantine*, how is it said of the Beast, that he deceives them that dwell on the Earth, Revel. 13. 14. It is said that after the thousand Years are finished Satan must be loosed a little Season: But according to the mentioned Interpretations, the Thousand Years were expired Four Hundred Years ago, which is more than a little Season, compared with a Thousand Years. But why then is not *Gog* and *Magog* destroyed by Fire from Heaven, nor the ultimate Judgment here? which without doubt it will be within less than Four Hundred Years after the *Millennium*.

If the Millennial Reign began a Thousand Years ago, then Christ's Reign on Earth and *Antichrist's* would be at the very same time, which cannot be. *Non bene conveniunt nec in unâ sede morantur*. There are others who think the Thousand Years are now current. *Cotterius* supposeth that they began in the Year 1517. Mr. *Durham* (a worthy Man) makes the *Millennium* to commence ab anno 1560. He imagines that the Twelve Hundred and Sixty Days were expired, and that the seventh Trumpet has been sounding ever since that. He thinks that this Notion of his will (as he Phraseth it) help to stay the Gadding Expectation of suspensious things to come. The First Resurrection is with him the same with Conversion and Regeneration. He would not have us believe that Christ will ever be on the Earth again, no not at the Day of Judgment. I am apt to think that *Job* and he had differing Sentiments as to that particular (see him on Revel. 20. p. 715, 727.) But since the Time he fixes upon, the Witnesses have been in Sackcloth, and slain also. What Massacres have there been since that? Would Mr. *Durham* deny that the Lord's faithful Witnesses in *England* and *Scotland* too have suffered a Civil Death since 1560? Yea since 1660? And very lately in *Hungary*, in *Piedmont*, in *France*, and in all *Papish* Dominions the Witnesses have been slain. If then the Martyrs have Lived and reigned ever since 1560, they have reigned in Sackcloth and lived in their Graves. And if the Thousand Years began above an Hundred Years ago, how comes it to pass that *Antichrist* is yet living and

reigning? The Devil still reigns by his *Vicar* at Rome; how then has he been bound for these 130 Years last past? It is therefore a vain thing for us to imagine that the *Millennial Reign* is begun. Besides, this Interpretation does concern only the *Protestant Churches* in the Happiness of the *Thousand Years*, when as the *Converted Jews*, and all the Churches on Earth, shall then be in a glorious Estate. Let us therefore go on with the second part of the Argument before us, viz. *That the Day of Judgment will be here in less than a Thousand Years*. Most of those whom we dispute against do believe that the coming of our Lord to Judge the Earth cannot be far off. This is therefore an Argument *ad Hominem* not to be answered. It has been a commonly received Opinion, and much is to be said for it, that as the World was Six days in making, so the Duration if it shall be Six Thousand Years. Thus amongst the *Jews* do there *Masters* teach. Thus also *Irenaeus*, *Cyprian*, *Origen*, and *Austin* himself who was no *Chilist*, and others of the Ancients, and very many of our Modern Divines. Now the World will quickly be Six Thousand Years Old. According to the Chronology of the *Samaritan Pentateuch*, in the Year of Christ 1736. the World will be just Six Thousand. In that Year also (as Mr. Mede observes) the Twelve Hundred and Sixty Days of the Beast's Reign will expire, reckoning from the Deposition of *Augustulus*, the last Roman Emperor. Moreover, *Antichrist* will not be totally destroyed before Christ's coming to Judgment. It is plain from *Daniel* that the Beast, as led by the wicked Horn, must continue until the Day that the World shall be on fire. And that Horn shall make War with the Saints until the Ancient of Days cometh, Dan. 7. 11, 21, 22. And Paul says concerning the Man of Sin, that the Lord shall destroy him with the Brightness of his coming, 2 Thes. 2. 8. which Expositors generally and truly interpret as meant of his Personal coming to Judgment. And it is clear from *Psal.* 1. that the Apostle there intends no other coming. *Rev.* 19. 3. *Antichrist* shall not only be cast into the Lake of Fire, but cast alive into it, because he is destroyed with the Fire in which Christ will be revealed from Heaven at the great Day of his Second Appearance. Is not *Antichrist* comprehended under that God of whom *Ezekiel* has Prophesied, that the Lord shall rain upon him great Hailstones, Fire and Brimstone, Ezek. 38. 22. viz. at the Battle of *Armageddon*, When the Lord with his Mighty Ones shall come down and sit to Judge the Nations, *Revel.* 16. 16. with *Joel* 3. 12, 13, 14. When the Time of *Antichrist's* Reign is ended, who must reign next? Most certainly Christ and his Saints. *Tyconius* (who Flourished Anno Dom. 380.) in his Homilies on the *Apocalypse* (which are falsely ascribed to *Austin*) has these Words in *Apoc.* 20. 4. *Retulit Spiritum cum hac scriberit, regnaturam Ecclesiam mille Annis in hoc seculo usque ad finem mundi.* V. *August.* *Operum* Tom. 9. Hom. 16. Now the Time, Years and half a Time allotted to *Antichrist* are well nigh expired. They that begin his Reign latest confess that he was to be seen in the Year Six Hundred and Six. The Truth is, he was then a Man above an Hundred Years Old. But suppose him to be newly born then, he cannot live longer than the Year 1866. Therefore the coming of Christ to Judgment will be here in much less than a Thousand Years. And then in as much as the *Apocypitical Chilid* is not past but future, it follows undeniably that the *Millennial Reign* falls within the compass of the Day of Judgment, and consequently that there shall be a Resurrection of the Just, antecedent to the Universal Resurrection. But thus for the Fifth Reason. I shall add but one more.

Reason 6. The Lord Jesus will no sooner come in Person from Heaven into this *Visible World*, but there shall be a Resurrection of the Just. For this the Scriptures are clear, nor is there any Controversie about it. 1 Cor. 15. 21. 1 Thes. 3. 13. But our Lord will appear the Second Time unto Salvation, long before the Resurrection of the Wicked. It was shewed but now, that *Antichrist* will not be finally and totally

tally destroyed before the Coming of the Lord. But *Antichrist* will be totally destroyed a Thousand Years before the Universal Resurrection. We read of the Beast and False Prophet being cast alive into the Lake of Fire, before any thing is spoken of the Millennial Reign; and at the End of the Thousand Years, when *Gog and Magog*, and the Devil that deceived them, are cast into the Lake of Fire, they find the Beast and False Prophet there, *Revel. 20. 10.* So that they had been dead and in Hell during all the Thousand Years. I confess this was one of the first Arguments which did above Twenty Years since induce me to believe a particular Resurrection at the beginning of the Thousand Years; I could never answer it, I saw clearly by what is spoken by *Daniel* and *Paul*, as well as by *John*, in the Revelation, that at the Final Destruction of *Antichrist* there will be a Personal Coming of Christ, and that the World will then be on a light Fire. And I saw that after this Perdition of the Man of Sin, there shall be a Glorious Reign of the Saints on Earth.

If after the Total and Final Ruine of *Antichrist*, the Church of God shall have a Glorious time on Earth, before the Universal Judgment of all Mankind: And if the Final ruine of *Antichrist* is not to be expected before the coming of Christ in the Clouds of Heaven, all that we argue for must needs be granted; Both the Premises does the Scripture clearly assert.

Yet further to prove that Christ's next Personal Coming will be a long time before the Wicked shall rise, I argue thus.

When the Marriage of the Lamb is consummated, Christ appears in Person, *Mat. 25. 6.* but this will be a long time before the Universal Resurrection: For it is as soon as *New Jerusalem* comes down from Heaven, *Revel. 21. 9, 10.* When as *New Jerusalem* descends from Heaven a long time before the General Judgment: Which is manifest in that there are Nations Healed after that, and in that there are Saved Nations which walk in the Light thereof, and Kings that bring their Glory to it. All which must needs be before, and not after the Ultimate Judgment: Nor will there then be any building of Houses or Planting of Vineyards in any part of the Earth; which things the Apostle *Peter* says are to be expected in the New Earth which God will Create, and of which all the Prophets have spoken, *2 Pet. 3. 13.* compared with *Isai. 65. 21.* *Irenaeus*, (p. 502.) says that without Controversie these things will be fulfilled at the Resurrection of the Just, when they shall Reign on the Earth. Mr. *Brightman* perceiving that the *New Jerusalem* intends a State of the Church on Earth, and not in Heaven only, that so he might decline a Literal Sense of the first Resurrection, makes the Second Resurrection to be Mystical. And whereas it is said, the Dead, small and great, stood before God, and the Books were opened, he supposeth the meaning to be, that all the Jews that belong to Election, would then be Converted. And Whereas it is said again, the Sea gave up the Dead which was in it, he says, the Sea notes Corrupt Doctrines, and that therefore the Words imply, that the Jews who live in Spain and Italy, and in other Popish Countries shall be called. But if Men allow themselves this Liberty of Allegorizing, we may at last Allegorize Religion into nothing but Fancy, and say that the Resurrection is past already. How much safer is it to keep to the Letter of Scripture, when for us so to do is consistent with the Analogy of Faith?

C H A P. VIII.

Objections answered. That the Judgment described in Daniel and Matthew, alludes to the Synedrium. That Jews as well as Christians have believed not only a Day of Judgment, but that it should continue a Thousand Years. That there will be two Conflagrations. The first beginning with the Thousand Years not Universal. Gog and Magog will arise out of some of the Nations that shall escape the Conflagration. Conjectures about the Americans. Dr. Twiss his Opinion of Mr. Mede. That notwithstanding the Glorious Presence of Christ in the New-Jerusalem, it is not impossible for Gog and Magog to make an Insurrection against the Camp of the Saints. The Conclusion.

TH E Design of the former part of this Dissertation is to handle the Controversie under Debate (*Ανακρίσις*) only in a defensive Way, and I have therefore but touched, and not enlarged on the Arguments that prove a future Conversion of the Israelitish Nation. In this last part, which concerns the first Resurrection, to begin with the Millennium, I once purposed to consider the Question (*Κατακρίσις*) and only by positive Reasons to confirm what I believe is Truth. But I perceive it will be needful to endeavour the Removal of some Objections which detain many sober Minds from the embracing of such a Paradox as that which we have been labouring to evince.

I. It has been objected that Matth. 25. speaks of the Righteous and the Wicked being Judged together; the one being set on the Right hand and the other on the Left hand of Christ the Judge. To which I answer,

That it is evident that the Sentence of Absolution will be passed on the Righteous before the Sentence of Condemnation on the Wicked. When it is said, he shall set the Sheep on the Right hand, but the Goats on the Left, the meaning is, that the Sheep shall be acquitted, but the Goats condemned. Both the 25th Chapter of Matthew and the 7th of Daniel allude to the Synedrium, or great Sessions of the Judges in Israel. That Supreme Court of Judicature in which Cases of Life and Death were tried (which Court was always held at Jerusalem, thence was it said, that it cannot be that a Prophet perish out of Jerusalem, Luk. 13. 33.) the Jews call *Beth din baggadol*, the great House of Judgment. This Court was first erected by Moses, according to Divine Direction. It did consist of Seventy Elders besides the *Nasi*. i. e. the Prince or President of the Court. The most Aged or Venerable of the Judges was Vice-president, he was called *Ab-beth-din*, the Father of the House of Judgment. This helps to understand that Expression of the Ancient of Days in the 7th of Daniel. These Judges sat semi-circle wise: The *Nasi*, or President, in the midst of them, the Father of the Consistory, or Vice President, next to him on his Right Hand. This gives Light to the Expression of sitting on the right Hand of Power, Mark 14. 62. There were Two Scribes belonging to this House of the great Judgment; the one of which sat on the Right Hand, he took the Votes for Absolution; the other on the Left Hand, who took the Votes for Condemnation. Unto this (I say) the 25th of Matthew and the 7th of Daniel have Respect. Now why may we not believe, that at the great Assize, when all Mankind shall be brought before the Judge, the Righteous shall have the Sentence of Absolution passed on them in the Morning of that great and long Day; but the Wicked receive their Sentence of Condemnation in the after Part, or Evening of the Day? And why may not the *Mille Anni celestis imperii*, (as Lactantius's Expression is,) why may not the Thousand Years Reign be the setting of the righteous at the Right Hand of him who is the Ancient of Days, the chief Judge to whom it belongs to pronounce the Sentence, and who will sentence to the Second Death all whose Names are not written in the Book

of Life after the universal Resurrection? These, when they shall be brought out of their Graves shall find the Judge and his Saints with him sitting upon Thrones of Glory. They that would see more of the *Synedrium*, unto which the Scriptures mentioned have (as I said) a Reference, may consult *Godwin*, *Selden*, *Cunam*, and *Hoffman* in his *Lexicon universal*. Also my learned Friend (whom for Honour's Sake I mention) *D. Lensden*, Professor of the Hebrew Tongue in the University of *Utrecht*, has written *De Synedriis Judaorum in philog. Hebraea mixt. Dissertation 46.*

2. It is by some objected that there is no mention of a Thousand Years any where in all the Scripture, except in one Place, when as, if so momentous a Truth as that contended for, were intended thereby, it would be often spoken of than once. But far be it from us to reject a Scripture Truth because it is but *אחד* *אשכנח*, once in express Terms mentioned. There are many weighty Truths of which this is to be affirmed. The *Messiah* his being to be born of a Virgin, and at *Bethlehem*, and that he was to come within so many Years, these Things were but once mentioned by the Prophets. That particular Resurrection which was at the Time of our Lord's Resurrection, is spoken of by only one of the Evangelists. Many Historical Passages in *Luke's Gospel* are no where else mentioned, but that is Ground sufficient for our Faith to build upon. But as for the Thousand Years, they are mentioned no less than Six Times (sometime with, and sometime without an Article in the Greek Original) in one Chapter. I cannot think that the Holy Spirit by the Apostle *John* would so inculcate, and insist upon it, if there were not a greater and a more glorious Mystery contain'd therein than the vulgar Interpretation does allow of. Moreover, it seems to me that another Apostle mentions the Thousand Years, as concurring with the Day of Judgment: For *Peter* calls the Day of Judgment, the Day of God, and the Day of the Lord. He also says, that one Day is with the Lord as a Thousand Years, and a Thousand Years as one Day, 2 Pet. 3. 8, 9, 10, 12. The ancient Jews did believe the Day of Judgment would continue a Thousand Years. It is a celebrated Saying among them when they speak of the Day of Judgment, that one Day of the Holy Blessed God, is a Thousand Years. *Peter* seems to say the same. Hence it was that some old *Antimillenaries* would not own the Second Epistle of *Peter* to be Canonical Scripture; because they thought the Writer of that Epistle was a *Chilist*, as *Mr. Mede* has observed Folio 756. The Jews cannot endure to read the New Testament; nevertheless, some of them are affected with the Book of Revelation, for therein they find Mystical Numbers, such as 666, and 42 Months, Three Days and a half, &c. which they are delighted with, and they are taken with *John's* Description of the New Jerusalem, and the Allusions which are throughout the whole Book to Things which they are acquainted with is pleasing to them: And in particular, a Thousand Years glorious Reign with the Messiah, and that after the Resurrection of the Righteous, and before the Resurrection of the Wicked, is a Mystery which the Hebrew Doctors have not been altogether unacquainted with; having (no doubt) received that Notion, as well as that of the Day of Judgment, by Tradition from their Fathers, who had them from the Prophets. For when these Things shall come to pass, in the Days of the Seventh Apocalyptical Trumpet, they are the Mystery of God which he has declared to his Servants the Prophets. It may give Light into the Subject before us to cite some Testimonies out of Jewish Authors; and let Men call what we plead for a Jewish Opinion, if they please. *Maimonides*, who is accounted one of the wisest and soberest Writers amongst the Jews since their last fatal Dispersion in *Trad. Samed. cap. 10.* saith that Their wise Men are of the Belief that the Kingdom of the Messiah shall continue for a thousand Years. In *Talmud Babylon. Cap. Halek.* *Aruck* is brought in as speaking their Sense of these Mat-

ers, viz. That the Righteous ones whom God shall raise from the dead, shall no more return to the Dust, but those Thousand Years, in which the Holy Blessed God shall renew the World, he will give them Wings of an Eagle. This he speaks as a Thing known and undeniable. And R. Elizer says, The Days of the Messiah are a Thousand Years. They say, that when the Righteous are restored to Life, and when Gog is destroyed (by that Gog, the Turk who is the Eastern Antichrist, must be meant) then will be the **XXV** **TTY** the glorious World to come. See Dr. Lightfoot. Vol. 1. p. 354. In few Words, there are of their Rabbies who say, the glorious Reign of Messiah and of the House of David will begin when the World is Six Thousand Years old, which Reign some of them reckon as belonging to this World, but others call it the World to come. That this Reign will continue until the Seventh Thousand Year from the Creation, when will be the universal Resurrection and last Judgment. They that would see more Rabbinical Notions may find them in Gresset's *Prodromus in Apoc. cap. 20*. I shall only add here, that it is no Heresie to believe that some Circumstances relating to the Day of Judgment were not revealed so fully before as since the Ascension of our Lord, who has taken the Book out of the Right Hand of him that sits on the Throne, and has made these Things known to John, the last of the Apostles, so far as is needful, for the Edification and Consolation of his Church.

3. Another Objection is that at the Day of Judgment the Conflagration will destroy all the wicked on the Earth, and then how shall there be Enemies, viz. Gog and Magog to make an Attempt on the Camp of the Saints after the Thousand Years are expired? To this some have answered, that we may suppose that the Living Saints who shall be all changed at the Lord's Coming, will not be put into a State in respect of Immortality, equal with the Angels, as the Saints of the First Resurrection shall be; but the Change they shall undergo will make them like Adam in Paradise; that they shall eat and drink and the like, as Adam should if he had not sinned; that these shall be instructed and ruled by the Saints of the New Jerusalem, who shall then be Priests and Kings. Thus *Beaus Lib. 5. Cap. 35.* and *Lactantius Lib. 7. C. 24.* The Hebrew Doctors are of Opinion, that in the Days of the Messiah Men shall live as long as the Patriarchs did before the Flood. They suppose the Meaning of that Text Isa. 65. 20. *The Child shall die an Hundred Years old*, to be, that one who is but an Hundred Years old will be counted a Child, because of the great Longevity of Men in those Days. But the Scripture seems to intimate that the Saints found alive at the Lord's Coming shall in a Moment be made incorruptible, like those raised from the dead, 1 Cor. 15. 50, 51, 52. Wherefore there is another Answer which seems to some (tho' for my own Part I am not so fully satisfy'd in that Notion of the Saints being made incorruptible at the Beginning of the Thousand Years) a clearer Solution of what has been objected. It is this; the Scripture gives us to understand that there will be Two Conflagrations, as well as Two Resurrections, the first at the Beginning, and the last at the End of the Thousand Years. As for the first Conflagration, not only the Living Saints, but whole Nations besides shall escape that Destruction, out of which Nations will Gog and Magog arise. *Lactantius* says, that when the Thousand Years begin, tho' Antichrist shall be destroyed, yet that the Nations shall not be wholly extinguished, but *Quadam relinquuntur ut triumphantur a justis, &c.* Some will remain for the Righteous to reign over. And the Scripture speaks expressly of the Nations of them which are saved, Rev. 21. 24. that is to say, who are saved from that Fire, which the Beast and False Prophet are cast alive into; who are saved from that Burning which shall be when the Beast is slain, and his Body given to the burning Flame. A great Interpreter conceives that the Words have Respect to the 66th of Isaiah, where

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where the Prophet speaks of the Time when the Lord will plead with all Flesh by Fire, and the slain of the Lord shall be many: Yet then will be the Day in which all Flesh shall come to worship before the Lord, and they shall go forth, i. e. go forth out of their Graves, and look upon the Carcasses of them whose Worms shall not neither shall their Fire be quenched, *Ver. 23, 24.* This is the Case of those that are cast alive into the Lake of Fire. Nevertheless it is said, that at this Time some shall escape, *Ver. 19.* I will send those that escape of them: In the Septuagint it is *ἐξ αὐτῶν σωθήσονται*, i. e. the saved ones of them; or it may be that Text in the Revelation alludes to *Isaiah 45. 20.* They that are escaped (or as the Seventy have it) that are saved of the Nations; meaning those that should survive the destroying Judgments which should come on Idolaters. The Prophet there speaks of a universal Conversion of the Nations, which nevertheless the Apostle Paul shews will be fulfilled after that the Day of Judgment shall begin, *Rom. 14. 11.* No Man supposes that there will be any Conversion at the ultimate Judgment. *He that is unjust then shall be unjust still:* But after the Conflagration (which begins with the Judgment on Antichrist) there will be a most glorious Conversion of all the Nations on the Earth, which shall escape that Deluge of Fire. And this well agrees with Daniel's Intimation, that after some shall awake out of the Dust of the Earth unto everlasting Life they shall be turned to Righteousness, *Dan. 12. 2, 3.* When God's appointed Time is come for the Burning of the World, the Fire will doubtless begin in one Part of the Earth first, as it was when the World was drowned; and the Scripture does clearly intimate that Italy will be the Place, for there the Beast has his Seat. Dr. Cressener (a late judicious Writer) inclines to think that after the burning of the Body of the Beast, there will remain a considerable Part of the Earth entire and inhabited; that the Christian Church shall not only continue, but increase, after the particular Conflagration of the Roman Territories; because it is said, the rest of the Beasts had their Lives prolonged for a season, *Dan 7. 12.* So that it should seem, that the Babylonian, Persian and Grecian Kingdoms represented by the Three First Beasts, were not destroyed by Fire, as the Roman Territories represented by the Fourth Beast, are described to be; but that Greece and Asia shall continue inhabited after the Burning of the Western Part of the Roman Empire. He also supposeth that when that Part of the Earth shall continue in Flames, this partial Conflagration will be a Means of keeping Christians in a more strict Obedience, yea and of converting the Heathen Nations in all Parts of the World. Thus doth that learned and worthy Person conjecture. His Argument would be demonstrative, if it were certain that the Prolongation of Life for a Season and Time, which is mentioned in Daniel concerning the rest of the Beasts, were to be understood of a Life granted to them after the Fourth Beast (or Kingdom on Earth) is slain and given to the Burning. Mr. Mede chuses to read the Word in the singular Number, the Remainder of the Beast, and then the Sense is, that not the Body only, or People of the Beast's Dominions were destroyed, but the Ten Horns and the wicked Horn (which are the Remainder of the Beast) had their Dominion taken away; yet the Prolongation of Life was given to them for a Season and Time, viz. until the Time when the Son of Man shall come in the Clouds of Heaven. But if we construe the Words plurally, and by the rest of the Beasts understand the Three First Monarchies, the Meaning may be, that they lost their Dominion after they had successively for a Time ruled the World: But then the Fourth Beast differed from them in this, that he was destroyed by Fire from Heaven, which they were not: So that this Text in Daniel does not necessitate us to believe that the Conflagration will be so particular, or that only the Western Part of the Roman Empire shall fall under it.

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Others are of Opinion that the one half of the Earth will be consumed by the First Conflagration, which begins with the Thousand Years, viz. *That Hemisphere which is spoken of in the Scripture.* As for the *New World*, which is now well known and called by the Name of *America* (tho' there is more Reason to call it by the Name of *Columbina*, as Mr. Nich. Fuller well observes in *Missel.* p. 172.) in Honour to the first *European Discoverer*; it was not known in the Days in which the Penmen of the Holy Scriptures lived. Those Parts of the Earth which do not include *America* are in Scripture Dialect *all the World*, *Luke 2. 1.* *Acts 17. 28.* *Col. 1. 23.* The late Opinion of *Torniellus* and *Pagius* that the Apostles preached the Gospel in *America* is a groundless Imagination, and it is solidly refuted by *Basuagius* in *Exercit. Historic. critic.* p. 524, &c. It is certain that the *American Hemisphere* was unknown to the Ancients a long Time after the Apostles Days: Nay, the Notion of *Antipodes* was as incredible to them as the *Earth's Motion* is to some in these Days. I remember one of them derides that Opinion; he says, they are idle Men who think there are Inhabitants in the opposite Part of the Earth, for then (says he) they must walk with their Feet superior to their Heads, and Trees would grow downwards, and the *Trees* would grow downwards, and the Rain fall upwards. And *Austin* calls it a Fable, and says, it is *nulla ratione credendum*, that it is in no wise to be believed that there are Men on the other Side of the Earth, walking with their Feet against ours. It is famously known that *Pope Zachary*, Anno 748. excommunicated a poor *Ryefbyter*, whose Name was *Vingilius*, for maintaining that there were *Antipodes*; that is, for saying there are Men in *America*. So then for many Ages after the Penmen of the Holy Scriptures were dead, *America* was an unknown World. And whether there were then any Inhabitants in that Hemisphere is uncertain. But *Asia*, *Africa* and *Europe* were the Stage on which the Four Monarchies acted their Parts. All those Parts of the Earth are spoken of in that one Scripture, *Isa. 66. 19.* Mr. Mede conjectures not only that the *American Hemisphere* will escape the Conflagration, but the People there will not be concerned in the Blessedness of the renovated World, during the Thousand Years, and that *Gog* and *Magog* will come from thence; that the Devil will suggest to them, *Your World is a miserable World compared with that on the other Side of the Earth: You die and never rise again, but they on t'other Hemisphere live again after they die, and are an happy People: Do you invade their Land, and you shall be like them, you shall be like the Gods, like the Immortal Ones that are there.* He says the *Americans* may well be expressed by the Name of *Magog*, if *Fuller's Conjecture* be true, scil. That they are originally *Scythians*. The *East-Indians* (especially the *Scythians* in *China*) and the *West-Indians* do exactly resemble each other, as if they were of the same Original. And if the *Scythians* are spread abroad into both *Indies*, *Noah's Prophecy* concerning the *Enlargement of Japhet's Tent* is wondrously fulfilled. It is not easie to demonstrate who were the *Aborigines* in the *American World*, which made *Peter Cotton* the *Jesuit* (as *Tibuanus* from his own Hand Writing reports of him) to go to Conjuring that so he might find it out. *Grotius* has Conceit that the *Americans* were originally *Norwegians*, is sufficiently confuted by *Hornius* in his Elaborate Discourse *De origine Gentium Americanarum*. *Lerius*, *Comtans* and *Bochart* have given probable Arguments to prove that some of the first *Americans* were *Phanicians* of the Posterity of *Cham*. This is also confirmed by *Hornbeck*, *de Conversione Indorum*, and by *Hornius*, who makes it no less probable that others of them are *Scythians*, who are indisputably the Posterity of *Magog*. Nor is it necessary that the *Apocalyptic Gog and Magog* should be the Natural Progeny of them mentioned in the Scripture: It is enough if they be like them in respect of Enmity and Hosti-

Hostility to the Church of God: However, Mr. Mede's Conjecture is ingenious, and may probably prove true. Dr. Twiss was much taken with Mr. Mede's Notions, he says in one of his Letters to him, *I profess you have strange Con-
ceits, I mean for the Worthiness of them, they possess me with Admiration. And in
another, Your Letters, your Conjectures, your Meditations are the greatest Jewels my
Study contains.* He says that when he communicated some of them to Mr. White (once a famous Minister in Dorchester) and to Mr. Thatcher of Sarisbury, *they were ravished with them.* In another of his Letters he has these Words, *I
protest unto you, if I should lie in Prison all the Days of my Life, next to the Conso-
lations of God's Spirit, your Writings would most refresh me.* That judicious Doctor
does particularly applaud Mr. Mede's Conjecture about Gog and Magog. It is
more like Truth than that of Dr. Homes, who supposeth a new Covenant of
Works; and more rational than the extravagant Fancy of a late learned
Writer, who concluding that the Conflagration at the Beginning of the
Thousand Years will be general, (destroying the whole Earth and all living
Creatures therein) thinks that the New Earth will of it self produce, not only
other Animals, but Men. There are many who have asserted an *Equivocal
Generation* of Serpents and Vermin, (tho' that be denied by the best Philosophers),
but an equivocal Generation not only of perfect Animals, but of Men with
rational Souls is a Notion never heard of in the World before. And yet it
may be not less Heretical than that of a *Pythagorean Metempsychosis*, or *Revolu-
tion of Souls*, asserted by the same Author. And not altogether so irreligious
as his profane Attempt discovered in another Book; where he endeavours to
make the World to believe that the History of Adam's Fall described by Moses
is a meer Allegory, or Fable; for which his daring Impiety, a late judicious
and worthy Writer, Dr. John Edwards has with just Indignation rebuked him.
But I pass from this.

4. It is objected, *If New-Jerusalem do consist of raised Immortal Saints, How
shall they that are in a State of Mortality be able without Fear to converse with such
Glorious Persons, and how shall Gog and Magog adventure to besiege them? The Devil
and his Angels might as well adventure to Besiege Heaven. Is it credible that during
the Time of Judgment, there can be Heart in any Creature to attempt such an Undertak-
ing against Christ and his Saints, as this of Magog is?* As for the first part of the
Objection, it is answered without any difficulty. How was Abraham and Lot
able to converse with the Angels who came to instruct them? How were three
of the Disciples able to converse with Moses and Elias when Christ was trans-
figured in the Holy Mount, in which there was a Glimpse and Representation
of this Glorious Kingdom, and of the Communion which shall then be be-
tween Saints Mortal and Immortal: As for the latter Part of the Objection, the
Answer which Dr. Twiss gives is this, *True, if Gog and Magog knew the Condition
of New-Jerusalem so well as the Devil and his Angels know the Condition of Heaven.*
The Devil will deceive them, as he did our first Parents, and make them believe
that they may without Danger follow his Suggestions. But if we suppose
them to be acquainted with the Glory of the New-Jerusalem, which is only the
Metropolis of the New World, the Camp of the Saints, upon whom the Attack
does immediately fall, are in a less Glorious Estate. It will doubtless be a
great Hardiness in Gog and Magog to engage in so desperate an Attempt: But
how often have Sinners, when left to themselves, not acted like rational Crea-
tures? Some have thought that the Apostate Angels did first Sin in Heaven;
I am not of that Opinion, for Heaven is a Place that was never defiled,
1 Pet. 1. 4. But for certain those Angels were once in Heaven, that was their
first and proper Habitation. They saw the Infinite Power of God; they were
by,

by, and looked on when He made this Earth, and shouted for Joy, *Job* 38. 7. And after that, they saw him Create the Sun and Moon, and all the Stars in Heaven. They could not but know that the Eternal Power was able to destroy them in a Moment; yet these mutable Beings left to themselves, begin a War against Heaven. Is it then impossible that Gog and Magog should do the like, when the Devil is in them?

Mr. William Alleine in his Discourse of the New-Heavens and New-Earth, p. 123. reasons well, that the Power of Sin is so great as that it will make Men hazard their Lives to fulfill their Lusts. The Officers who apprehended the Lord Jesus Christ, notwithstanding He did at that very Time discover his Divine Power before their Eyes, were so hardened as to go on with their Design, *John* 18. 6. *Luke* 22. 51. What Miracles did Pharaoh and the Egyptians see? Nevertheless they would venture to follow the Children of Israel into the Red Sea, altho' they knew that the drying up the Sea was a Miraculous Thing, done by the Lord for the Salvation of his People. No doubt but the Amalekites did hear of this, and that Pharaoh and all his Host were drowned in that Sea, yet they would venture to come and fight against the Camp of the Saints, tho' they knew God was among them. Balaam knew that God was with them, and that there was great rejoicing amongst the Children of Israel, because they had Him as King in the midst of them, *Numb.* 23. 21. He knew that Israel should Eat up the Nations, his Enemies. For all this he did them all the Mischief in his Power, and gave Devilish Advice to Balak tending to the ruin of That People. Is it then impossible that Magog should, by the Instigation of Satan, attempt a War against the Saints of God, tho' he should hear that Christ is amongst them and Reigning over them, and that the Name of that Glorious Church is, *The Lord is there*? The Children of Israel whilst in the Wilderness, Lived by Continual Miracles; the Pillar of Cloud by Day, and of Fire by Night, was a standing Miraculous Demonstration of the Presence of God. The Manna was Angel's Food; They saw by Ocular Demonstration, in respect of the Effects thereof, that Immortal Invisible Agents were amongst them every Day. The Hebrew Doctors say (as Buxtorf in his Dissertation of the Manna has shewn) *was the greatest Miracle that ever was wrought for their Father was that of the Manna where- with they were sustained.* And how often did the Lord visibly appear to them? *Exod.* 24. 15. Yet how did the Hypocrites in that Church rise up in Rebellion against God, notwithstanding these Miracles? Why then should it be thought impossible that Gog and Magog should compass about the Camp of the Saints, and the beloved City, with an ill Design, (which yet shall signify no more than the Men of Sodom their besetting Lot's House when the Angels were in it) supposing Risen and Immortal Men to be in the midst of them.

As for that Opinion of Christ's Personal Presence and Residence in the midst of the New-Jerusalem, during the Thousand Years, I do not assert it. I believe He will appear when the thousand Years begin: Yet I know not, but in that World to come, He may be seen ascending and descending at his Pleasure, all the Angels of Heaven waiting on Him. This great thing, this glorious Sight shall Nathanael, and all such Israelites as he was, be blessed with, *Job.* 1. 50. 51. The Saints on Earth may have a glorious Vision of Christ in Heaven at the Right Hand of God, when Heaven shall be opened, and they shall have the same Sight that Stephen had *Acts* 7. 55. 56. We may not reject a Truth, which as to the Substance of it is revealed, because we are in the Dark as to many Circumstances attending it. The Patriarchs and Prophets had the first coming of Christ discovered to them. They knew that the Eternal Son of God should be Incarnate, and that he should die for the Salvation of Men; Nevertheless, many Circumstances attending that coming of

of the Lord, they did not discern with that Clearness as is in the Gospel revealed. The Prophets themselves searched into the meaning of those Prophecies which they were inspired to declare, 1 Pet. 1. 10, 11. The like to this is to be affirmed of our Knowledge respecting the Invisible World. We know that the Souls of departed Saints are in Bliss; we know that they are praising and serving God; but unquestionably those Holy Souls have Employments which we know not of; nor shall we as long as we abide in Flesh, 2 Cor. 12. 4. The same is to be said with reference to the Day of Judgment, and the Resurrection-World. Mr. Baxter, in his Book concerning the Kingdom of Christ, (p. 71, 72.) has these Words. Concerning the New-Earth, we must content our selves with what God has revealed, and not search into unrevealed things. It is revealed that it will be a Restitution of all things; that in it shall dwell Righteousness, that it will be a Paradise State; that Christ shall reign over it, that no Glorified saints shall lose any of their part in Heaven by it: It will be a state of Communion; Angels and Men will have familiar Converse, Christ shall be joyfully known amongst them as their Saviour and King. Neither Christ nor the Saints will lay by their Humane Nature, or Body, but their Bodies will be so far refined as shall be suitable to the Condition of the New refined World. All this Mr. Baxter saith is certain: I fully concur with him. But in what he mentions as certain of Gog and Magog, I cannot go along with him, nor in some Particulars which he speaks of as uncertain; but with his Fourth Particular I consent. His words are these, It is uncertain whether there shall be any stated, visible Presence of Christ here, or that only he shall appear as in Heaven, as the Sun does by it's Light; or only sometimes be seen as he was after his Resurrection. His concluding Words are; If by Faith in Christ God dwell in us by Love, and we in Him, and we have in us that Kingdom of Grace, we shall have our part in the future Kingdom, tho' we understand not many Difficulties about it. A Good Conclusion.

The Objection about the Insurrection of Gog and Magog is of all the most difficult to be solved: I premit the odd Notion of a late French Author, viz. Pier Poires, in his Book which bears the Title of *Le Economie Divine*, Tom. 5. Chap. 15. p. 469. who supposeth that by Gog and Magog, the Devil and Damned Souls are intended, which he thinks will be all let loose out of Hell at the end of the Thousand Years, to make a Furious, tho' a fruitless Attempt on the Glorified Saints of the New-Jerusalem. This Fancy of his is new and singular, and I suppose will not be received by many. It is certain that the Universal Resurrection will be after the Magical War; nor is it credible that that War will be undertaken by none but unbodied Spirits.

Thus have I with as much Brevity and Perspecuity as I could, declared my Sentiments with my Reasons: Nor do I maintain any thing but what the primitive Doctors and Martyrs did Believe and Teach, as also very many Eminent Divines (both Con-formists and Non-conformists) in this Last Age, wherein the Truth relating to these Mysteries has been more abundantly enquired into.

I know many Worthy Men are of a differing Opinion. A late Learned Author has well observed, that not only the discovery of Truth, but to believe is when found out by others, is the Gift of God. All Good Men will be of the same Judgment in *Temporibus Regni* (as *Isaiah* often calls the Thousand Years) When they meet in the Glorious Kingdom of Christ. Then (and not till then) we shall all come into the Unity of the Faith, and of the Knowledge of the Son of God; Which day, which Kingdom, let it come quickly, and it will come quickly. Amen.

• ERRATA.

Page 1. Line 32. read *Bucholtzer*. P. 5. l. ult. read *Barabbas*. P. 6. l. 4. read *Nantes*. P. 7. l. 50. read *tramitem*. P. 9. l. 50. read *Consequence*. P. 11. l. 18. read *Witfus*. P. 26. l. 12. *their*. P. 28. l. 16. read *Karas* *nuvasmâs*. P. 34. l. 36. read *Gog and Magog*.

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